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The Chicago Theological Seminary REGISTER

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The Chicago Theological Seminary

REGISTER

FRED EASTMAN, *Editor*

VOLUME XXVI JANUARY 1936 NUMBER 1

PREACHER, TRAMP, AND PRESIDENT

By ALBERT W. PALMER

THE editor has asked me to write of 1935 and the outlook for 1936 from my "particular slant as preacher, ecclesiastical tramp, and seminary president." It's bad enough to have a dual personality but here he has endowed me with a triple one! However, I accept it, and divide up my subject, if not myself, accordingly.

I

As one who tries to preach and to kindle the homiletic flame in others, I feel that we are living in a time of tremendous urgency and opportunity. There are so many things to preach about. And such freedom in the preaching, if one has adequate teaching skill and patience in understanding. No longer are we shut up to arid antiquarianism or pious platitudes or heaven, harps, and hallelujah. All things are ours—to preach about! We have our sense of sin back again—deadly, blatant, roaring social sins; and God is real and contemporary once more, as he was to Amos and Isaiah; and the church takes on new tang and meaning and stands for something more than complacency and calm. Preaching has gotten out of doors at last and an era of great preaching is at hand.

The Church against the World is the ringing title of a new book. By the title itself, if it contained nothing else, it summons us to a new and heroic age in preaching. If the book is more analytical than constructive, that is quite secondary to the recognition that a day of march has come which both its title and its analysis force upon us.

For this new day the modern socially minded and well-trained preacher has a vital message. It is a message of God and social ideals—of God as a contemporary living Reality, imminent and inescapable and yet only revealed in his deeper meaning and personal inspiration to those who choose and worship him; and of social ideals which carry the spirit of Jesus out upon new plateaus of co-operative human adventure. Everywhere I go I preach a sermon on "The Inevitable God and the God We Choose." People are hungry for good news about God!

One of the most thrilling preaching experiences I have ever had has been the giving of a daily radio course this fall on "Personal Ideals for Social Living." Every two weeks I have paused to answer questions. Because I had mentioned God hopefully in these talks and suggested how religious faith might strengthen our daily lives, questions and requests for books have come pouring in! Personal re-

ligion is not dead—it only awaits restatement in terms that do not violate intelligence and that utilize science instead of antagonizing it.

God is in the Bible and in Jesus, as the Barthians say. Yes, but in the name of all that's high and holy, let's not imprison him there! Jesus didn't! He found God in the sun and rain, in flowers and little children. You'll never really understand the Bible or Jesus until you find the living contemporary God whose laws are all about you in natural science, in ethical striving, in aesthetic appreciation, in great social aspiration, in the revulsion against war and greed and poverty. If you don't feel the living vibrant presence of God in Jane Addams' life, or in sermons like those of Fosdick or Tittle or John Haynes Holmes, or in many a modern play and poem, or in the glorious beauty of Chicago's water-front skyline, or in the bitter ballad of the slums—then God pity you! Be assured God is not shut up in some remote "word" written hundreds of years ago. He was alive in his universe then, to be sure, or the Bible never would have been written. But he is dead for you today unless you touch his living presence in life's throng and press round about you. It's a great day for the preacher—if he has a living, authentic, contemporary sense of God! How one of our students thrilled us all at vespers as he prayed not "Our Father, who art in heaven," but "Our Father, who art in the universe! . . . . thy will be done on earth as it is in the universe!" God is neither dead nor dumb nor deposited in antiquity—he is alive and here and we ought to thrill to the glory of his presence.

And when we do a new experience of worship will begin. Worship is not a matter of Geneva gowns or open chancels or introits or responses. All these may be good and necessary parts of the technique and artistry of worship, but meaning and hush and healing power come into worship only when God comes alive to us in our inmost souls.

It is very encouraging to see the new books that are coming out in the field of worship. They provide practical guidance in architecture and liturgical arrangement, resource materials of ever widening variety, and especially prayers of beauty and power. All this is bound to transform our rather colorless Protestant worship in the years ahead and fill it with new emotional warmth and intensity. The way the student mind reacts at this point is also a good omen. At the Seminary, where students are free to organize their own worship, as well as in the more formal classroom work which it is my privilege to conduct, there is a rising tide of interest in public worship and personal religion, and a sometimes surprising originality and resourcefulness in creating worship forms. Our young ministers are going out with a feeling for worship and an understanding of how to catch its mood and direct its power far ahead of any recent generation of religious leaders.

And it isn't just a retreat from reality either. These students are not compensating for social frustration by retiring into the inner world of mystic adoration. It's quite the other way. They are bringing sins and sorrows and unsolved problems into the hour of worship to meditate upon them and pray over them. Who knows? Perhaps this is the best and, in the end, the only complete way to lay hold of the wisdom and release the conscience and energy necessary to their solution.

II

Now let us look at the contemporary scene from the viewpoint of an ecclesiastical tramp. A tramp has been defined as a man who has achieved freedom but lost direction. I hope the first part of this article reveals a sense of direction not en-

tirely atrophied. But I do want to emphasize the importance of freedom.

Will the modern state crush out spiritual freedom? That is the new issue which has come definitely over the horizon for the Christian church this year. When Russia crushed freedom we were not greatly aroused. Russia had never known much freedom and the Bolsheviks were queer folks anyway. When Mussolini crushed it—well, that was in illiterate Roman Catholic Italy, we said to ourselves in smug Protestant superiority, and rejoiced that at any rate Naples was clean and the trains on time. But when we found the church with her back to the wall in Germany fighting for her life against a totalitarian philosophy of the modern state, we began to wake up.

Now comes J. H. Oldham of England—scholar, authority on race relations, philosopher of the missionary movement—with his epoch-making little pamphlet on *Church, State and Community*. He brings out that totalitarianism as a theory of the state is not just an aberration of dictators. It can be taken over by the democratic state as well. It is the subtle and ununiformed manifestation of the militaristic mood. Edward Shillito in his admirable lectures on religion and nationalism in this Seminary—later elaborated and published under the title *Man's Other Religion*—emphasized the same point. "Those who would take their bearings in this modern world sooner or later must see how devotion to the state is related to the devotion which is due the eternal God. How far is it possible to give to Caesar that which belongs to God alone?" he asked.

Now we are face to face with this false religion here in America and the church must fight for freedom for herself and for all others. A panicky, established economic order and a growing militarism are quite ready to suppress free speech, free assembly, and even a free press. To think that we should come to this! We who have been reared to reverence the scientific spirit which sought the truth without fear or favor! We are no longer to have truth and scientific freedom of research as our parents but are to be subjected to the step-parents of censorship and propaganda!

That heroic story in the book of Acts, where the apostles flashed out: "We must obey God rather than men," comes to us with new and deeper meaning today. It would seem to be clear providential guidance that in such a day as this our Congregational Christian churches should have set up a Council for Social Action to incarnate the spirit of free research and courageous outspoken prophetic utterance on the living issues of our day. And it is also most fortunate that, as its first major service, this Council for Social Action has conducted the Plebiscite on Peace throughout the denomination. The point is not that the Plebiscite may reveal that we are not a unit on peace policies. Or rather, the most important point may prove to be the revelation of that very fact. Here is an organization and a method which does not stand for forced uniformity but for fearless analysis and freedom to register one's conscientious convictions. Far more important than the results of the Peace Plebiscite is the fact that it was held and that by it a great educational process was set up. We may not agree on these things but we can talk about them. Free debate is of the essence of democracy. Personally I should be willing to see our General Council stop passing resolutions altogether and each biennium just select one great issue on which to take a plebiscite with all the resulting free speech and educational ferment that would involve! I suggest that seriously for the General Council to consider next June.

A minister severely under fire for his advanced social teaching writes me that he believes that 90 per cent of his people are with him emotionally, though probably not over 50 per cent agree with him intellectually. That's a perfectly healthy condition. The congregation does not have to agree with the preacher. But it must mightily support his freedom to speak out the truth as he sees it, or Congregationalism is dead! And, of course, with this goes the parallel duty that the minister in these days shall be tolerant and patient, remembering that to move an object, or a congregation, from one point to another it must be moved through all the intervening points.

III

Now for the viewpoint as a seminary president. I bring you this word of encouragement: Never did we have a finer lot of students, either in intellectual equipment or moral idealism. The church of tomorrow is safe with these young men and women of ours if there are enough of the same kind in other seminaries as well.

I haven't space to deal with Seminary policy and program. I hope you read Professor Eastman's fine articles on "The Seminary of the Future," in the *Christian Century*. It was almost a blueprint of our goals and purposes here. Many of you will be coming back for Ministers' Week and the Triennial Convention, February 3–7. You'll meet our students and you'll catch the spirit of our institution. You have already caught much of it from the pages of this *Register*. Tell us frankly, and opportunity will be given to do so, what more we can do to serve the churches, to prepare leadership for these troubled times, and to reinforce, hearten, and inspire the men who out in the field are bearing the heat and burden of the day.

SOCIAL ACTION—PAST AND PRESENT

By ARTHUR E. HOLT

LET us consider the attacks now being made upon various clergymen who are taking a stand on such major social issues as capitalism, war, fascism, democracy, and race conflict. Let us begin by viewing these attacks in their historical perspective.

There have been four great periods of social philosophizing in American history. Those periods are:

1. The period of the theocracy, when men tried to establish and define a commonwealth founded on the word of God and designed to benefit man.

2. The period prior to the election of Thomas Jefferson, when the citizenship privileges of the United States were extended to the common man and the separation of the church and state took place.

3. The period of the "roaring 40's" prior to the Civil War, when the issues were the freeing of the slaves and the preservation of the Union.

4. The present time, when the issues are the social control of capitalism, international and interracial peace, and the preservation of democracy.

Now, in every one of these periods, the church has been concerned not only with private piety but also with the ethical phases of the public discussions which took place. In not a single one of these periods in the past has the church been silent, and it ought not to be silent at the present time.

The reason it is not and ought not to be silent is that, in a democracy, there is supposed to be a rule of public opinion. We have given up hereditary monarchy, we

do not believe in a totalitarian state—we believe in a government by public opinion, and no one group has a monopoly on that public opinion. It is true that we have a functional separation between church and state, but that does not mean that we have a separate body of opinion governing each.

That body of opinion which all of us help make and to which we must all give obedience, is not to be monopolized by politicians, by business men, by the newspaper, nor by the university. Inasmuch as there are ethical phases of that public opinion which are of concern to the church and to which the church can contribute, the church has a right in this field and should not be elbowed out by any group which claims a monopoly. The cry against preacher-politicians and preachers meddling in business is the cry of those who are anxious to have a monopolistic control over those areas and who do not want to be bothered by any ethical issues which the church might raise. To be sure, the church is under obligation to be intelligent and it is under obligation to raise only those issues which are rightly considered questions of ethical import, but not to raise those issues at the right time and in the right way is simply playing traitor to civilization.

All of this is pertinent to the current attacks upon the clergymen who are speaking out on the major issues which are to the forefront at the present time. The objections which are being raised to the activities of these clergymen can be classified as follows:

1. They are charged with attacking a social and economic system which has built their church and of which they have been the beneficiaries. For instance, a member of the First Congregational Church of Madison, Wisconsin, who is director of the University School of Commerce, calls for the resignation of the pastor of that church in the following words: "If Mr. Swan really feels that the principle of private enterprise is wrong, then to be consistent he should refuse to be in a church which is supported by contributions of those who earn their money through competitive business." The answer to this seems to have been stated by a student writing in the *Daily Cardinal*, the student paper of the University of Wisconsin. This student rallies to the defense of Dr. Swan in the following words, addressed to Mr. Elwell, who has called for the resignation of the pastor.

> Your claim seems to be that men who are paid by private enterprise must warble its praises from morning to night, even though they may not believe that we are living in the best of all possible worlds, and in the most congenial of all possible systems. Dr. Swan is inconsistent for preaching in a church which is supported by contributions earned through competitive business, you claim, if he then dares to suspect something wrong with the "principles of private enterprise."
>
> Evidently you believe that the function of the minister should be to emanate theological nothings from the pulpit, provoke a bit of thought on some painless subjects, and remain loyal to the pocketbooks which pay him. In other words you condemn Dr. Swan for not being a "yes" man and for not jumping at the crack of the big-business whip. If, after studying the problem of private enterprise honestly and open-mindedly, he came to suspect a defect in it, he should have held his peace on the matter, or he should have declared private enterprise the paragon of man's accomplishment, however hypocritical it might be for him to do so!
>
> May a minister, or any other man, ever take money honestly from an employer, and then find fault with that employer? You have shown clearly by the stand you have taken, Professor Elwell, that your answer to this question is unqualifiedly "no." And yet it seems as if it is only by a rigorous system of honest self-criticism that any progress is ever made. This is the sacred privilege of democracy. It is only the ostrich which would bury its head in the sand and say, "I am paying you, Dr. Swan, so you must say only sweet nothings about my plumage."
>
> If it is an unpardonable error which has been committed (this error of speaking one's mind clearly about significant matters) and one cannot reconcile one's pay check with unbiased investigation, we are certain Dr. Swan will not wait for your drive to

oust him, he will feel it his duty to depart and leave somebody else to pull the wool over the public's eyes. But perhaps Dr. Swan knows that being a pastor need not necessarily exclude being a thinking man, and that there are some people who make money who do not feel that they are immune and aloof from all scrutiny and criticism.

2. The second charge is that preachers are violating a principle which calls for the separation of church and state. This objection was stated several years ago by Congressman Tinkham, in a letter to the Federal Council of Churches in response to a memorial sent to Congressman Tinkham relative to a bill which called for the exclusion of the Japanese from the United States. This case is almost classical in the issues which it raises. We quote liberally from Congressman Tinkham's letter to Charles McFarland of the Federal Council of Churches:

> It is with resentment and indignation that I read your communication of February 9th, in which you, representing your organization, presume to advise me in relation to a purely secular matter; namely, the House Immigration Bill H.R. 6540 (Immigration Law affecting the Japanese).
>
> It is one of the fundamental principles of the American government preceding the adoption of the Constitution and embodied in that instrument, that there shall be in the United States complete separation between the church and state as political unities, and that there shall be no interference, one with the other.
>
> The action of certain churches of certain denominations, or I might more properly say, of certain leaders of certain denominations, in passing resolutions in relation to legislation of a secular character, and of raising funds to be used for political elections, as was done in connection with the Anti-Saloon League of America, is indefensible.
>
> It is my settled opinion that some of the great lawlessness and actual crime in this country today is directly caused by loss of respect for the church and its teachings on the part of the people, because churches abandoning spiritual affairs and direction have become quasi-political institutions. As respect for the church and its teachings declines, so must its authority over the hearts and consciences of men diminish.

Now, the objections to Congressman Tinkham's letter are evident. In the first place, this isolation of the church from the discussion of public questions, which he presupposes as a Mayflower heritage, did not and has not existed. In the second place, spiritual and ethical affairs to which he bids the clergy commit themselves do not exist in a social vacuum apart from the social, economic, and political order. Characters are formed and broken through the participation of men in that order. To expect to develop character in our Japanese citizens, while making them an object of mistreatment which degrades them, is entirely outside the realm of reasonable thinking.

3. The third line of objection is that Mr. Tinkham assumes that the clergymen are not informed about the issues of economics and politics. Now, strange to say, it is possible to overestimate the ignorance of the clergy. For five years I was pastor of a church in a town more or less dependent on some great smelters and steel works. Common labor in the steel mills was at that time employed twelve hours a day seven days a week. It seems now almost incredible that such a time ever existed, but it actually did. Now as pastor of a church I was pastor of a very sensitive social institution. The long days and the constant labor isolated people from my institution, prevented them from participating in the tasks of citizenship, disorganized their home life, and left them broken and devastated in body and spirit as a result of the hard terms under which they must make their living. I knew that. Practically everybody in the community knew it. You could have asked the man on the street and he would have confirmed this judgment. As a minister of a church I was at least as intelligent as the average man, and as a pastor of a church I was under obligation to discover, define, and defend the spiritual and ethical development of the people of that community. Now unless one is to accept a posi-

tion of absolute futility he is going to have something to say about a situation of that kind. As a matter of fact, it was what the church did about such conditions which was partly responsible for the fact that men are not working twelve hours a day seven days a week in those steel mills at the present time.

4. The next charge is that agitation of social and ethical questions may disrupt the church. This, of course, must be faced as an undesirable outcome. But let us make it perfectly clear that failure to agitate questions of this kind may more seriously disrupt the church than the opposite policy. Let us take, for instance, the division which came in the Protestant churches of America as a result of the war between the states. There was a time in the early part of the last century when every church in the United States was declaring slavery to be wrong. Had the church been even partially as active in agitating against slavery as it later was with reference to the liquor traffic, it is entirely conceivable that slavery might have gone from this country as it did from other parts of the world without civil war, and under the pressure of the moral indictment of public opinion. Instead of this, the churches branded the agitator as criminal, passed resolutions against him which were as severe as those which it once passed against slavery, allowed slavery to run its course until it brought the country to civil war, and a cleavage took place in the churches locally and on a national scale which was infinitely more costly than would have taken place had the church made itself, in the spirit of "Finney's Holy Band," a place where such subjects were agitated and discussed. It is entirely possible that those who will ultimately divide the American church are those who are now crying "peace, peace," when there can be no peace.

5. The final charge against the clergy is that they are interfering with that system of rugged individualism which has produced the great characters and the great institutions and the economic prosperity of America. There may have been a time when rugged individualism was the keynote to American success, but most of these men who are now such staunch defenders of American individualism came down by another route. Something over a hundred years ago they began to capture the government machinery and vote themselves special privileges. They increased their bargaining power by control of tariffs, customs, and currency rates. They established for themselves monopolies by patent rights and control over national resources. They organized themselves in great combinations which had as their purpose the limitation of all that struggle to which they attribute the development of the great rugged virtues. When some of these men, who are the outstanding products of special privilege, recommend to the ministers that they should ably defend our system of rugged individualism, it ought to be considered a contribution to American humor.

Yes, the clergy are interested in the rugged virtues, and just because they are they believe it is high time that a certain part of our population gave up its reliance on privilege and began once more to work hard, save, and be frugal.

THEOLOGY IN 1935

By A. C. McGiffert

I

THE year 1935 stands out as one in which the new turn taken by the social gospel has become crystal-clear. The attempt is now being made to indoctrinate laymen with the social gospel. It is not enough that it should be the property of the man in the pulpit. It must become, if it is to be effective, the property as well of the man in the pew. Educational procedures projected by the Congregational-Christian Council for Social Action are paralleled in other denominations. The time is not yet ripe, I suppose, for a rewriting of Rauschenbusch's *Theology for the Social Gospel.* But certain preliminary studies looking in that direction have appeared during the year. Ernest Johnson's able book on *The Church and Society* deals with the function of the church in relation to the state, an analysis that could not have been made earlier, or if made would have proved irrelevant to the problem faced by the churches today in the upheaval and realignment of political and economic forces. John Bennett, in his *Social Salvation,* examines some of the half-truths about the social gospel that have wide currency. Professor Fleming strikes the social note in his *Ethical Issues Confronting World Christians.* These volumes, together with much other homiletical and periodical material, are directed to educating laymen to see how God may use the church for the salvation of the social order.

II

The function and significance of the church has proved to be a second major focus of theological attention during the year. I have never known a time when so much emphasis has been laid on the church as just now. I recognize, of course, indubitable signs to the contrary. The list of doomed or dying churches lengthens both in our urban and rural areas. Nevertheless, the countersigns are even more striking. I have in mind not so much increased attendance at church. What the statistics are in the matter of attendance I do not know; nor their significance if they exist. What I note is the increased or maintained strength of those parties within the denominations which have stressed the idea of the church as a fellowship. The Anglo-Catholic wing of the Episcopalian church signally illustrates what I mean. These people exhibit a vitality, an aggressiveness, a self-reproductive capacity which is little short of amazing. Nor are these spiritual qualities due to mere regression to conservative positions. Anglo-Catholicism contributes its fair share to the processes of social redemption which constantly issue from the Christian churches. Their secret seems rather to lie in their rediscovery of the social principle of Christianity as an institution.

Buchmanism owes much of its vigor to a similar emphasis upon the principle of religious fellowship. As once-trusted forms of secular fellowship disintegrate men and women turn appreciatively to the organized fellowship of religious groups.

The collectivist principle has found expression also in movements that look to the widest possible enlargement of the fellowship of Christian people along the lines of a closer community of faith and of program. At Williamstown last summer Jews, Catholics, and Protestants opened up important possibilities of common fel-

lowship. Both the Lausanne and the Stockholm conferences have set in motion enterprises looking to co-operation among the churches of different national backgrounds in two great ecumenical gatherings that will take place in 1937. The leaders of the Stockholm movement, in particular, are concentrating the attention of theological leaders upon such decisive problems as the Christian theories of human nature and of the relation of church to state. These are the life-and-death issues which Christians face or will face in relation to contemporary competitive interpretations like that of the economic theory of man held by communists or that of the theory of the totalitarian state held by the Nazis.

The liberal wing of the churches has felt the influence of this stress upon the church. Liberalism, both in politics and in religion, has in the past tended toward individualism. John Dewey has recently pointed out how liberals in social philosophy realize that the precious values inherent in liberalism—liberty, the development of the inherent capacities of individuals through the exercise of that liberty, the central rôle of free intelligence in the mediation of social transitions —can be promoted nowadays only by a shift from laissez faire to social organization. Similarly liberals within the church have come to see that the church is a necessary instrument as well as environment for the attainment of their own special objectives of religious freedom, the worth of the individual as a child of God, and the free experimental approach of men to the Ultimate Reality which is God.

III

Religious liberalism, however, has not wholly committed itself to this creative, forward-looking revision of its method of achieving its ancient ideals. Indeed, not a few liberals have become faint-hearted with respect to the ideals themselves. Here we come upon the third theological salient of the year. Religious liberalism has turned upon itself. The theological parlor-sport of the season has been the castigation of liberalism by liberals themselves. Liberal Christianity in the several denominations has long been the object of criticism by conservatives outside its ranks. But the present criticism comes from inside. The critics in some cases are men whose thin veneer of liberalism has not proved tough enough to stand the strain of the present distress. They have reverted to the pachydermous protection of conservative creeds after a parting shot of criticism at their erstwhile fellows. Other critics appear to be in emotional reaction to liberalism. They make much noise against it, but beneath their criticisms their liberal point of view maintains itself unimpaired . More seasoned liberals have become self-critical to the extent of trying to disengage the elements of permanent value in religious liberalism and to release them through the channel of the churches for the welfare of the individual and the social order.

This self-criticism may forecast the disintegration and disappearance of religious liberalism. That would be a tragedy of the first water. What is more likely to happen is a winnowing of the ranks of liberalism and a concentration of liberal religion upon the central contributions it has to make to this age as to age after age gone by. Better for liberalism to suffer a period of diminished influence than that it lose its savor, for what is religious liberalism, if not the theological salt of organized Christianity.

THE IMPORTANCE OF THE GERMAN CHURCH CONFLICT

By Wilhelm Pauck

IT IS not surprising that the German church conflict has attracted world-wide attention even among those who ordinarily show no primary interest for religion. For the struggle in Germany is symptomatic of tendencies in the life of the entire Western world.

This statement does not apply to that aspect of the German church conflict which gives it its apparent importance in the world outside of Germany: the alleged opposition of a number of German Catholics, Lutherans, and Calvinists to the Nazi state. Many Americans like to think that the church has been the only bulwark against the disfranchisement which has accompanied the making of the new German totalitarian state, but the historical facts do not fully warrant such an impression. For while the so-called German "confessional synods" fight for the freedom and purity of their faith, thus indirectly rather than directly resisting the dictates of the political power which endeavors to "co-ordinate" all realms of national life in an "autarchous" (self-determining, absolutely ruling) state, they disdain all intention of political sedition and have frequently expressed their loyalty to the political German government under Hitler.

The significance of the conflict is of a much more complicated nature. It concerns the position of the Christian religion in a world which is cast into a turmoil by the breakup of an old, inherited social, political, cultural order. For the Nazi dictatorship is one of the outstanding symptoms of this breakup.

We are the witnesses of the crisis of the Western middle classes, who have ruled over the destinies of mankind during the last two centuries. The tools of this middle-class world-domination were science, technics, and capitalism. They were developed and applied within the limits of social groups which, coming from the age of feudalism, were transformed by the new middle-class mind into national groups. Hence, "modern" civilization expanded under the protection and the leadership of nationalism. Today we are confronted by the fact that the civilization dominated by these forces breeds more conflicts than it can avoid.

The scientific economic domination over nature which has produced middle-class commerical wealth and prosperity has resulted (1) in the exploitation and proletarization of millions of people, vast numbers of whom are faced with continuous unemployment, and (2) in a seemingly unsoluble conflict between overproduction and underconsumption. While men are able to produce all that will be required for the livelihood of all, millions must starve.

Moreover, nationalism has exhausted its own possibilities of inward and outward expansion and is therefore tending to absolutize itself by becoming an end in itself. The problems connected with these facts, constantly presented to people everywhere, beset the policies of all states, and produce crises of various seriousness. The solution which the German Nazis are attempting to enforce is so complicated because it rests not only upon the history which followed the atrocious treaty of Versailles but also upon the peculiar complexities of the German past.

But to a historical observer it must be

clear that National Socialism attempts to overcome the crisis of modern bourgeois civilization by all sorts of contradictory measures. It is Socialism, and yet it opposes Marxism and Communism with cruel force. It assails the evils of capitalism, and yet it is supported by the classes which carry it and are unwilling to surrender their control over it. Its public program is dependent upon the efficiency of the machine age and its massmen, and yet it attempts a return to pre-capitalistic feudalist forces and forms of life. It proclaims its desire for peace and work for the Germans and all the people of the world, and yet it renders the fulfilment of this desire impossible by the almost incomprehensible overemphasis of the importance of the nation, enforcing it by an absurd racial myth. The whole program is one of confusion. To the Germans it has appeared plausible, because they put their trust in their leader, Adolf Hitler, whom the rest of the world cannot understand. But the confusion (this must always be recognized!) is due to the fact that the Nazis attempt to overcome the crisis of Western middle-class civilization.

And now it can be made clear why the German church-state conflict is important: It demonstrates the ways in which the religious groups react to a world which is in confusion about the ways of overcoming the crisis.

We may distinguish five general groups which represent definite principles of the relationship between religion and the social order.

1. The Roman Catholic church, a universal hierarchical-sacramental institution of redemption, which claims that outside of its walls there is no salvation, is faced by a dilemma which results from its own nature. Because it is a church which attributes to itself divine absoluteness, it must first of all preserve its organization as its rests upon unchangeable church laws. It must, for the protection of its own universalism, separate itself from a national totalitarianism without surrendering its old claim for the domination of all phases of human life. In the Concordat of September, 1933, which it concluded with the Nazi state, it agreed to abstain from political activities in return for the guarantee that it should continue to enjoy ecclesiastical and spiritual independence. This agreement was primarily designed for the purpose of preserving the character of the ecclesiastical institution. In other words: the Roman Catholic church refused to lift its voice against the Nazi state, but promised to tolerate it, if the Nazi state would tolerate it also. This contract has not worked very well, because the church cannot refrain from claiming its believers for itself and for its many religious-social institutions, and the state continues to suspect the church of political activities. The conflict between the Nazis and the Roman Catholics is primarily one between secular and ecclesiastical power. It is political rather than spiritual and moral. This church offers no guidance to the confused world except in so far as it is concerned for the continuation of its own power and life.

2. The Protestant church party of the "German Christians" which has caused the actual church conflict by its victories in the church elections of 1933 and its ensuing domination over German Protestantism (Reichsbishop Müller is its representative) holds possible a combination between the Christian commandments and the principles of the National Socialist world-view and policy. They wish to use the methods and achievements of the Nazi party for the furthering of the life of the church, and they attempt to organize the church according to the statutes which dominate the new German state. While they sometimes proclaim the purpose of Christianizing the state and the

nation, they actually effect a Germanization and politization of the church and its soul. By trying to serve two masters, they betray the universal moral principles of the Christian gospel, for the authority of their leadership is not derived from the Christian ethos but from their political convictions. Hence, they speak no saving and directing word of God to the confused people of this generation. They merely sanctify the confusion.

3. The opponents of this latter group are organized in the so-called "confessional synods." They issued from the "Pastors Emergency League" which, late in 1933, took up the protest against the introduction of anti-Semitism and of the political "leadership principle" into the church. At present they are fighting for the purity of the church's doctrines and confessions. While they courageously resist all efforts on the part of Nazi politicians and Nazi ecclesiastics to adulterate the character of their church by elements foreign to its origin and essence, they are divided among themselves because problems concerning the authority of Lutheran or Calvinist creeds and concerning church unity and church diversity are keeping their attention on a more or less abstract level. They speak the language of the sixteenth century. Luther and Calvin and the makers of the Protestant creeds are treated almost like contemporaries. They attack the new paganism which came into being with the Nazi régime, and are therefore sometimes rightly suspected of being unfriendly to the new state. Their paramount interest is centered around the "heresy" which has arisen in their country, but it is not devoted to the task of the realization of the ethos of the Christian gospel in the orders of the present world. An other-worldliness, which is hidden in their doctrinal struggle, prevents this heroic group from being contemporaneous Christian prophets.

4. A group whose sympathy belongs to the confessional synods has recently emerged, and it has quickly assumed the leadership of the Protestant church, although Müller is still nominally its bishop. The members of this group desire to end the quarrels within the church and are therefore willing to co-operate with the politically appointed minister for church affairs. They steer a middle course, but hope to avoid the errors of the German Christians. The character of this group lies in its conservatism, which is religious as well as social and political. It justifies its step of co-operation with the Nazi state by pointing to the fact that since the days of the Reformation until 1920 the German Protestant churches had been state churches, and that a state church whose doctrinal "purity" is guaranteed by the state should now again be considered a positive possibility. Thus there seems to arise in the church a tendency which in other fields has already asserted itself. Other conservative German forces—the army, the high bureaucracy, big industry —have neutralized themselves against Nazi supremacy by making peace with the new state under preservation of their own conservative interests and even by subjecting the new powers to the service of these interests. But conservatism is congenitally blind to the requirements and demands of the present critical days. Its adherents preserve *themselves*, but they do not *lead* the masses.

5. Finally, there are the Neo-pagans, who, although divided into numerous sects, unanimously attack and deny the Christian faith for its alleged failure of helping in the present trouble. They propagate a humanism for the German people in which the virtues of the Germans are paramount. They make idols of their history, their country, their ancestors, themselves. Their religion is trust in themselves—and this trust will not last.

Until today religion has not helped the German people. It shares their confusion and adds unto it.

Will it be possible for those who have retained or recovered the vision of the Christian gospel (i.e., the confessional groups) to challenge the un-Christian, immoral world about them with the prophetic moral criticism which is implied in their vision? Here lies the importance of the German church-state conflict! It concerns men everywhere. For the greatest question of our day is: Will the church be able to challenge the world by a prophetic religion so that by a new moral impulse grounded in eternity it may overcome its terrible confusion?

THE ORTHODOX EAST TODAY

By MATTHEW SPINKA

IN A world in which forces of secularism are fast becoming dominant, the fate of every type of religious interpretation of life is of importance. Although the entire Christian church has been engaged in this conflict with views and practices which essentially negate all spiritual interpretation of the cosmos, it is the Christian East which has borne the brunt of the battle. How, then, has it fared in the recent past? What is the trend of events among the Orthodox churches as it appears to a sympathetic observer?

A recital of such recent events does not give one an encouraging impression. Of the various national churches, the story of the church of Russia is the most tragic. Since 1929, when a new persecution of religion broke out as a part of the first Five-Year Plan, this church has literally fought its life-and-death battle. The new legislation still permitted "confession" of religion, but "propaganda" of religion, by which was meant any sort of appeal—verbal or literary—calculated to secure new converts, was absolutely forbidden in most of the territory of the Soviet Union. At the same time, the resources of the state were backing the atheist propaganda, which was now carried into the schools, the army, and the factories and among the peasantry with greater vigor than ever before. The objective of this effort is easily discernible. The older generation is allowed to hold whatever opinions they might have acquired during the dark and superstitious times of tsarism. But the younger generation must not be contaminated by religion; they must grow up as thoroughly class-conscious communist atheists. It is estimated that among the hundred million of young people under twenty-five years of age, the vast majority consists of convinced communists or at least supporters of the Soviet régime. This is indeed a brilliant triumph of propaganda!

After a few years of intensive anti-religious campaign, the tempo of this part of the Soviet program has slackened considerably. Not that leaders have changed their minds about the importance of the anti-religious propaganda, but because they felt that the job was done. "There is no use flogging a dead horse," they said. The church as an institution is indeed in a hopeless state. The closing of churches steadily continues, and it is planned that all churches—except possibly such as might be spared in order to prove to the American tourists that there is religious

freedom in the Soviet Union—will be closed within this decade. In larger cities, 80 per cent of them have already been closed, and there are already cities and villages without a single church. With the transfer of the peasantry to communal or state farms, the government is better able to impose restrictions upon the religious life of the peasants than was the case before. A prominent American minister, after a recent visit to the Soviet Union, reports that with difficulty he attended a church service in a rural community. The church offering for the support of the priest consisted of five pieces of bread, four green apples, and one egg. The old priest has to beg among his parishioners in order to support life. When he dies, there is no one to take his place, for training for priesthood is forbidden. When asked about the future of religion in the Soviet Union, he replied: "There is no future for religion in Russia." His realism dictated his pessimism.

Against this background, the wrangling and quarreling of the two main factions into which the Russian Orthodox Church is split—the patriarchal and synodical parties—seem petty and blind to the grim reality with which they both are faced. The split, which occurred in 1922, has done much to defeat the cause of religion in Russia. The disagreement between the two parties is actually very slight; but the hatred between them is so great that they insist on reordination of priests passing from one side to the other, and hurl charges of heresy against each other. Metropolitan Sergius of the patriarchal party, who has held the post of "substitute for the keeper of the patriarchal throne," has recently regularized his position. He has been acknowledged as metropolitan of Moscow, as "the primate of Russia." But his acknowledgment of the Soviet régime has cost him the obedience of practically all Russian hierarchs abroad, particularly the "supreme administration of the Russian eparchies abroad," which Sergius in the end excommunicated for disobedience. The future of religion in Russia is indeed dark.

Since the collapse of the Russian church, leadership of Eastern Orthodoxy is hotly contested between the Greek churches, which still possess certain traditional cultural prestige, and the Rumanian church, which claims it by reason of its numerical superiority. It seems that the former group will prove victorious, although Greek leadership has usually encountered much resentment on the part of the non-Greek Orthodox churches.

The most important events of the past year affecting the Greek churches are the death of Patriarch Meletios of Alexandria, the election of Timotheos to the patriarchal throne of Jerusalem, and the anti-religious policy of Turkey. The restoration of monarchy in Greece may likewise turn out to be of importance for the Greek church, but so far its bearing upon the church is not apparent.

The death of Patriarch Meletios, one of the most liberal and reforming hierarchs among the Orthodox "high command," was a great loss to the Greek church. He early attracted attention when as archimandrite he protested against the mismanagement of Patriarch Damianos of Jerusalem. Later he became Archbishop of Athens, when his close friend, Eleutherios Venizelos, overthrew the régime of King Constantine, but did not outlast his friend's lease of power. When King Constantine was recalled to the throne in 1920, Archbishop Meletios was promptly deposed, and left for America. At the king's instigation the Athens Holy Synod conducted a trial of Meletios *in absentia*, which sentenced him to deprivation of his sacerdotal offices and to monastic imprisonment.

In 1921 Meletios was elected patriarch

of Constantinople. This was during the fateful Greco-Turkish struggle, when the Greeks dreamed of restoring the glories of the ancient Byzantine Empire on the ruins of defunct Turkey. But under the leadership of Mustapha Kemal Pasha—now known as Kemal Ataturk—who succeeded in organizing a new national army out of the Anatolian peasantry, and in inspiring this unprepossessing mob with such fierce zeal for the nationalistic ideals, the Greek regular army was totally defeated and expelled pell-mell from Asia Minor. Meletios, unfortunately, espoused the Hellenic cause with more zeal than discretion. When the victorious Turkish nationalists assumed power, the patriarch's plight became desperate. In the end, he was forced to leave his see, for otherwise the Turks threatened to abolish the patriarchate altogether. During his term of office, as the chief dignitary among the eastern hierarchs, Meletios advocated the calling of the Eighth Ecumenical Council—the last was held in 787—which was to consider and bring about many needed reforms in the church. The Council has not yet been convened.

Meletios, soon after, was elected patriarch of Alexandria, where his rise, through energetic administration, brought about pacification of the acute rivalry existing between the Greek and Syrian Orthodox groups. He was being considered for the Jerusalem patriarchate, although the English government opposed his candidacy, when death overtook him in July, 1935.

Owing to the Italo-Ethiopian War, the eyes of the world have been turned upon Ethiopia, the last native African empire, whose history has been obscure to the rest of the world, if not altogether unknown. From the Christian point of view, Ethiopia is of considerable interest. One of the earliest nations to be converted to Christianity, it has preserved a mass of literature which supplements the meager records of the early era of Christianity. Its Christianization is placed about the middle of the fourth century. Frumentius, one of the two "apostles" of Ethiopia, received his episcopal ordination from the famous Athanasius of Alexandria. Since that time, Ethiopia remained dependent upon the patriarch of Alexandria as far as the appointment of the head of the Ethiopian church, the so-called "abuna," is concerned.

When the church of Egypt, after the condemnation of its patriarch, Dioscurus, by the Council of Chalcedon in 451, refused to accept the decision of the Council and followed their patriarch into schism, the dependent church of Ethiopia could hardly be expected to take an independent, or opposing, stand. It accepted the form of Christology dominant in the national church of Egypt—the Coptic church—and known as monophysitism. Since then, the Ethiopian church, along with the Coptic and the Syriac, is regarded as "heretical." Its heresy, however, is extremely common in the West, where popular, theologically untrained religion often adheres to the view of the "deity" of Jesus Christ, which excludes his "humanity," or rather the union of the two natures in one person. Such view is essentially monophysite.

When in the sixteenth century the Portuguese "discovered" Ethiopia, they instituted a period of "civilization" such as the Italians aspire to impose upon the conquered country. For almost a century between 1555 and 1640 Roman Catholicism was supreme in the church of Ethiopia. But in the end there occurred a patriotic revolt, which drove the Portuguese out of the country and restored the national church to its former dominant position.

The latest developments in the ecclesiastical life of the country indicate a grow-

ing resentment to the domination of the Coptic over the Ethiopian national church in the matter of the appointment of the abuna. The present holder of that office, Cyril, was allowed to associate with himself a Holy Synod, consisting of five native bishops. Accordingly, it seems highly probable that the next abuna would be elected by this body, and would be a native Ethiopian. Thus the sixteen-hundred-year-old dependence of the Ethiopian church upon the Coptic patriarch would come to an end. This development is indicative of the growing nationalism of the Ethiopian people, and the enlightened policies introduced by the present emperor.

This brief survey of the present developments and tendencies among the Christian Eastern churches only accentuates the difficult position in which the whole Christian church finds itself. It also indicates the desperate need of a unified and co-operative program on the part of Christendom as a whole, which alone could hope to deal adequately with the essentially pagan forces of modern nationalism and secularism.

WHAT'S NEW IN NEW TESTAMENT STUDY

By BENJAMIN W. ROBINSON

FIFTY years ago New Testament scholars considered it one of their essential duties to defend the historical accuracy of Bible records. Twenty-five years ago progressive teachers endeavored to distinguish between passages which are valuable for their historical information and passages which are to be valued more for their religious message. Today New Testament study has entered upon a higher level where *all* its records are seen in the light of their religious meaning for their day and age. To inquire into the origin and motives of a narrative does not necessarily signify any question as to its historical value, but indicates that the New Testament is a book of religion reflecting the history of Christian conviction throughout its first hundred years of growth.

It has long been recognized that certain parts of the New Testament can only be fully understood in the light of the immediate situations which called them forth. It was in a mood of high personal indignation that Paul wrote the strange words of II Corinthians 10–13. Or again, it was with his back to the wall in a determination to fight to the last in defense of his spiritual family that he wrote the letter to the Galatians. More recently it has been recognized that the book of Revelation was a dramatic production aimed to inspire courage in a time when Christian leaders were being so widely persecuted that the preaching of the Gospel might conceivably have been completely extinguished.

Now this general approach has reached the stories and narratives of the life and words of Jesus. The results are rich and gratifying. Each story assumes a dress and a costume all its own. Instead of bare records we have what might be called living witnesses to the power of Jesus' spirit. It no longer suffices to say that the Gospel of Matthew is Jewish, that Mark is Roman, that Luke is Greek. There are now a multitude of voices. Each statement has taken its shape and its form from Christian disciples. This "form-criticism" might at first seem to raise a question as

to the historical accuracy. But rather the reverse has been found. Just as several different photographs of a building or monument taken from different directions give perspective and definiteness, so the rich variety and color of the many early Christian views of Jesus have given us a Jesus so full of life, so graphic, so immediate that in our modern problems he walks among us naturally and easily and assumes a dignity of leadership which cannot be questioned.

The infancy stories take on new beauty and power. Some of them are found to be primarily of interest to Jewish Christians, others of more significance for Greeks and Westerners. Some of them, expressed first in Jewish terms, have over-garments of Greek color and texture. The miracle stories are especially illuminated by such a study. Some of them were more beloved by the Jews: the feeding of the multitude because of its parallel in the dispensing of the manna in the wilderness, the stilling of the storm because of its kinship with such passages as Psalm 107: 23–30. Other miracles, like the turning of the water into wine, because of many references to the creation of wine in Greek literature, were more favored by Westerners. All had their definite, long-established religious usage and meaning.

The demons who in Mark 5:13 entered into the two thousand swine not only destroyed them and terrified the countryside but have in addition disturbed the minds of New Testament scholars ever since. But the story becomes more natural when contemporary literature manifests the rule that the seriousness of a case of mental derangement and the fierceness of demons in general were measured by the damage they effected when dispossessed. "The manifestation of the exorcised spirit takes place in a visible phenomenon or even in some mischief which he causes: 'I myself saw one go out black and like smoke,' says Ion in Lucian's Philopseudes 16. The demon which Apollonius of Tyana cast out upsets a statue. The one cast out by Peter in Rome damages a statue of the emperor. The spirits driven out by the Jew, Eleazar, used to upset basins or jugs of water. In the same way the demon Legion in Mark searches out a collective object which he makes use of for his mischief."[1]

When Jesus in the Gospel of John is called "the light of the world" the title becomes alive with new meaning as the ancient ideas of light, especially in Hellenistic religion, are reviewed. In his recent book *By Light, Light: The Mystic Gospel of Hellenistic Judaism* (Yale University Press, 1935), Professor Goodenough holds that the Judaism of the Dispersion had already become a mystery cult and that Christianity followed Judaism in this direction. This is perhaps not quite the whole truth but it points the way to an increasing recognition of the genetic relation of our gospel records to their religious environment.

The Hellenistic ideas of the direct effect of light upon the soul may be suggested to the modern mind by the analogy of the photoscopic cell. As a ray from a distant star opened the Century of Progress Exposition in Chicago, so the influence of Jesus may start mighty acts in the heart and hand of man.

The greatest single discovery in all this world of interrelated religious ideas has now been known and recognized for nearly twenty years, but has only very recently come into form for practical usefulness. It is the significance of the Christian teaching of the resurrection of Jesus.

[1] Dibelius, p. 89. Anyone wishing to pursue this subject further will find an excellent introduction to the field in two recent books: Bultmann, *Form Criticism*, translated by F. C. Grant (Willett, Clark, 1934), and Dibelius, *From Tradition to Gospel*, translated by B. L. Woolf (Scribner's, 1935).

When Paul or any other leader preached the risen Jesus to the peoples of the empire he preached to them in terms which had for centuries been developing religious significance. Their hearts were open, their understanding had been trained. The power of Jesus' resurrection assumes for the student of first-century religion a fulness never before imagined.[2] As naturally as a seed in the ground sprouts and grows upward, so a life that is small and cold and bare may grow and rise in communion with Jesus into a spiritual springtime of flower and fruitfulness.

The immediate future of New Testament study is not difficult to outline. It presents a challenge to every young leader of modern training. Only two fundamental essentials are necessary: an open mind and a determination to state discoveries in constructive terms. The religious environment of the Apostle Paul has been brought to light in many particulars. But the half has not been done. Scholars of vision and insight are bringing the great apostle back to life. Is it a sin to feel that Plato and Stoicism and the Greek mysteries, as well as Abraham and Moses, may have had a share in the formulation of Paul's Gospel? Even the best of our books on Paul seem to fail us at this point. "The cognate conception of dying and rising with the Saviour-god, which finds a place in the mysteries has nothing to do with Paul's doctrine of the believer's death and resurrection with Christ."[3] But the time will quickly come when a sympathetic understanding of all the varied elements will so present Paul that he will speak with a living voice to modern culture in more convincing and inspiring appeal than ever before.

Likewise the Gospel of John will soon become radiant with new meaning. It has recently been said with great significance that "it is because we miss adequate recreation of the living situations which led to the writing of the gospel that we must still search for an adequate commentary on John."[4] When the original meanings of the pages of the Fourth Gospel have been gathered in a practical commentary, then the modern leader will be in a position to use the power of the book to help in the building of a deeper fulness of "life" (John 20:31) in modern America.

All this will lead to such a new and powerful picture of Jesus as is hard now to imagine. Instead of asking: "Did he do this, or did he say that?" we shall see the religious influence of Jesus in all the colors of its spectrum. By studying that spectrum we may be able to understand some of the elements which constitute the sun from which they come. We shall perhaps at times bask as our forefathers did in the light and warmth, but what is far more important, we shall also discover how to make suns of our own, which in cloudy winters of American life may supply such religious vitamins and Christian vitality as shall bring to new reality the power of brotherly love in the spirit of Jesus.

[2] The excellent book by S. V. McCasland, *The Resurrection of Jesus* (1932), is hardly more than an introduction to the subject.

[3] J. S. Stewart, *A Man in Christ* (1935), p. 78.

[4] The *Journal of Religion*, XIV (1934), p. 209.

THE CHOIR OF THE SMALL CHURCH

By MARGUERITE C. HOUGE

IT IS Sunday morning in a small church. A few members of the congregation have managed to make their way through the center aisle, blocked here and there by groups of lingering Sunday school pupils and are now settled for their pre-service gossip. At 11:05 the organist ambles up the center aisle to the reed organ which is right in the middle of the chancel, against the wall and behind the pulpit. Our attention is focused on the back of the organist as she sways back and forth pumping the organ pedals. She has not bothered to pick out a prelude—it is so much easier to languish over a familiar hymn. Meanwhile, most of the faithful church-goers have arrived and their chatter almost drowns out the soft organ music. The late ushers hurry around trying to get the hymn books distributed. In the rear of the room the choir members are slowly assembling. "What anthem are we going to sing this morning?" "There are only six of us here so I guess we'd better sing a hymn that we all know instead." "We can't march up yet—Ray isn't here and he's our only tenor." "Sombody hand me a hymn book—what page?" "I've got such a cold."—"Girls, is my hat on all right?" Over and over the organist plays the same hymn, looking around now and then to see if the choir is coming. Finally they do straggle up the aisle sans the tenor. They take their places in pews which are set so that they face the congregation.

It is my husband's first Sunday in the church as the new minister. With a low voice and reverent attitude he brings some dignity and order into the service while he is before them, but that spell is broken when the choir rises to sing its "familiar hymn." Through all four verses of a mediocre hymn they go with maddening monotony. After the sermon the choir director sings a solo, also from the hymn book, and the refrain runs something like this:

> Why should He love me so?
> Why should He love me so?
> Why should my Master to Calvary go?
> Why should He love me so?

And it is still a question in my mind—I don't know why he should love this particular baritone so! We sing hymns but find it difficult to keep together as some of the stronger voices in the choir seem to disagree with the organist as to the speed and rhythm. Following the benediction, the organist simply stands up and puts away her music with a "Well—that's-over" air. No postlude, that would be too much work!

I do not say that such a service is typical of small churches—not at all—for we had served two very different churches before we came to Chicago. However, there are still too many churches whose services lack the dignity, sincerity, quiet, and reverence which make for true worship. And in many cases it is because the organist and the choir fail to create a worshipful mood on the part of the congregation which would make them more receptive to the minister's prayers and sermon. I think most ministers would agree with the Reverend Orien W. Fifer that "if the music is crude, the conduct of the choir irreverent, the choice of selections carelessly made, and if the congregational singing is allowed to be half-hearted and slovenly, the purpose of the hour of worship is thwarted seriously."[1]

Perhaps I can best give my ideas of

[1] Walker, *Better Music in Our Churches*, pp. 22, 23.

what standards and ideals a choir should have to work toward by telling how we dealt with the miserable situation which I have described. Four months after that first service I was elected organist and a very capable woman was chosen for director of music. The minister drew up a new order of service which began with a prelude followed by the choir coming in orderly procession from the basement while the congregation stood and joined them in singing the processional hymn. The organ had been moved to one side, the communion table with an open Bible on it now occupied the center of the chancel, the pulpit had also been moved to the side and the choir pews turned so that they faced the communion table and not the congregation. Thus, when the choir reached the chancel they were able to walk to their seats in a graceful and unobtrusive way. Next came a short worship service with prayers and responses by choir and congregation together, a unison reading, Lord's Prayer and a response by the choir, "Hear our prayer, O Lord" sung softly but expressively. The anthem followed the reading of the Scripture and was a well-chosen one. The choir had been trained to look at each other and not at the congregation, and their singing became an integral part of the worship service. Offertory and benediction responses by the choir, and co-operation with the organist in leading the congregation in correct, comfortable, and effective hymn-singing were other contributions of the choir to the service. The reaction of the congregation was marvelous. Within a short time we had a group of between thirty and forty people sitting quietly in the church at 11 o'clock, while I tried to play suitable music, making the best use of the combinations of stops on the reed organ that my knowledge of the pipe organ made possible. The services have been conducted with very little restlessness or distraction since our rearrangement of the chancel, change of the order of service, and education of the choir was begun.

Choirs, however, are not built or rebuilt over night. A choir director must have patience and tact as well as ability and training as a musician and leader. Choirs are a hard proposition to handle. They have been called "the war department," "the artillery," and other equally peaceful names. Of course, it is unfair to generalize about them in that way, but in the particular church that I am discussing the choir for years has truly been the "war department." Several times in the years before we came friction, caused by jealousy, misunderstanding, poor management, lack of tact and leadership, had caused a complete split in not only the choir but also the congregation. This reached its climax when a former minister once found himself alone in the church one Sunday morning with no sign of a congregation! Several families quit the church at that time and the feeling of bitterness is still so strong that nothing we can do or say will bring them back.

We organized the choir and had them elect a secretary and a treasurer. Discussions took the place of wrangling, and misunderstandings were avoided by having a definite vote taken on the matter in question. The ideals of fellowship and peace should be held before the choir always. They should plan frequent social evenings, picnics, and attendance at concerts together. We found that by having a social evening at the home of one of the members once a month we had better harmony all the way around. We were also a self-supporting organization that year, earning our money by presenting or sponsoring musical programs or plays. This is a very good standard for the choir of a small church to set because most of those churches are very lacking financially. In

fact, we earned enough so that we could donate some of it to the church to be used for other purposes.

Mr. Earl Harper summarizes very well what I have been trying to express when he says, "The Senior Choir, carefully organized, artistically trained, guided into a spirit of religious ministry and service, used according to careful plans and programs in regular and special services, leading the whole church in worship and spiritual inspiration, attracting many people to the church who would not otherwise come, can and will be a very choice instrument of God in carrying on the work of building his kingdom here on earth."[2]

[2] Earl Enyeart Harper, *Church Music and Worship*, p. 179.

WELCOME TO THE NEW STUDENTS

By HORACE W. PARSONS

[*Mr. Parsons, president of the Student Council, delivered this address on October 1 in Graham Taylor Hall at the opening exercises of the Seminary's eightieth year.*]

IT IS a pleasure to welcome on behalf of the student body the members of the incoming class and all those who come to this Seminary for the first time. In coming here you fall heir to a noble heritage and a rich tradition. But it is a heritage and a tradition based largely on what men have done out in the field of service rather than merely what they did while they were here.

During the past three months many of us have been out on the far-flung frontiers of our Congregational churches, ministering in communities where drought and depression have made it impossible for the people to have full-time pastors. We have seen the need for religious leadership there in a way that can only be appreciated by being out on the field for one's self and trying to bring into the lives of those people some of the strength, the courage, and the faith that cometh from above. We begin to understand the vast work to be done, and as we greet you here at the beginning of a new school year we search your faces in the hope and expectation of finding in you fellow-laborers to share with us the tasks that lie ahead.

We are here in the Seminary for two very definite purposes. We are here to learn the techniques of the profession from men who have gone ahead and who have through years of active ministry learned the ways and the means by which we can make our work most effective. Under the guidance of scholars we study and make part of ourselves the knowledge and understanding of this great tradition that stretches back century after century even unto Bethlehem, this tradition that has come down to us from the past and which embodies the heart and soul of our religion. By this combination of scholarly and professional training we prepare ourselves to go out into society to begin our work as ministers of religion.

But we are also here for another purpose, even more vital and important than the first: we are here to cultivate and develop our own religious and spiritual life. When we finish our work here and find ourselves out in some community as religious leaders of groups of people our strength will not lie so much in our scholastic attainments as in the character and integrity of our own inner lives. The con-

tribution we make to the lives of other men and women will be a reflection of our own daily living and of our own sensitivity to the God of this universe.

There are some who come to the Seminary whose religious thinking and spiritual insight have far outstripped their scholastic attainments so that their primary task here is that of attaining adequate educational backing for their work. They are indeed fortunate. There are others who come here who find that their own religious development practically coincides with their scholastic pursuits so that as their intellectual horizon is broadened and deepened their own religious living and experience deepen with it. They, too, are fortunate. But there are others of us who are not religiously and spiritually mature when we come here, and there are many for whom the prescribed courses do not parallel their own religious development and needs. And for such of us as are in this category there comes a time when there is a definite conflict between these two objectives and we must choose to emphasize the one or the other. There comes a time when studying gets in the way of one's education, and we have the choice to make as to whether we shall concentrate on the acquisition of scholastic knowledge and understanding and the techniques of our chosen profession or whether we shall concentrate on our own religious and spiritual growth and development. That is the choice that faces many of us in one form or another as we take up our work here.

We live and move and literally have our being under the shadow of a great University whose scholastic standards and attainments are well known. We are faced with the desirability of a better trained and equipped clergy which can meet the complex and multitudinous problems of our modern life. Our own institution, in its attempt to meet the demands that are made upon it, has constantly raised its standards, enlarged its curriculum, and been more selective of its students. Here in our midst we are faced with competition for grades. A few of you were found worthy of an entrance scholarship. Scholastic excellence is expected of you. There are other scholarships and honors to be gained here and the primary basis on which they will be awarded, as seen from a student point of view, will be excellence in studies. We all aspire to high scholarship. It gives satisfaction to a person which can be secured in hardly any other way. And yet, realizing the great desirability of a high standard of scholastic attainment, I wonder if we may not in all frankness ask ourselves a question, paraphrasing one that Jesus asked: "What shall it profit a man if he gain all the technique of a minister, if he gain all the knowledge and understanding of his profession, and yet, in the acquisition of these things, fail to cultivate, nourish, and develop his own spiritual and religious life?"

After the World War Lord Cecil of England came to this country in an attempt to convince this nation that it should join the League of Nations. To one who asked him why he so strongly favored that organization, he replied, "All through the war, even in England, I could hear the sound of the guns. Since the war I have still, in my mind, heard those guns. That is why." After his speaking tour he returned to England having failed in his mission. In explaining why he had failed he said, "When I got out in the great Mississippi Valley I was so far away, everything was so far away, I could no longer hear the guns. I, myself, could not be so keen about the League of Nations." We in the Seminary may hear only the rattle of theological cannon and the creak of administrative machinery as we go through the process of becoming min-

isters. Only by straining our ears can we hear even so faintly the sound of the guns on the battle line of a far-flung religious service which alone gives our stay here purpose and direction. And yet here is the place where we must cultivate a deeply religious life if we are to be adequately prepared to take our place as leaders in the church on the high level that our scholastic attainments will make possible.

The Student Council attempts to interpret the needs of the student body and provide interests and activities which will aid in the cultivation of a well-rounded life here. Our morning matin services were originated and carried on by a group of students because they felt that they contributed something worth while to our religious life. They are still carried on because they meet that need in our life here, and students and faculty alike share in the work of leading them. Wednesday afternoon vespers, likewise, offer a period of quiet meditation and fellowship in the midst of busy weeks. There are other activities through which we hope to find fellowship and friendship together. These things all help, but the main responsibility is still with each and every one of us to cultivate his own religious and spiritual life. Garibaldi, the Italian patriot, said to his men: "I do not promise you ease; I do not promise you comfort. I promise you hardship, weariness, suffering; but I promise you victory." The Master we follow does not offer us either ease or comfort. The path of maintaining a satisfactory balance between the demands for scholastic excellence and personal growth and development is not an easy one but it is one wherein everyone may find victory.

And so I welcome you all, not to a fellowship of scholars but to a fellowship of seekers after a way of life, and I trust that in the friendship and fellowship of this Seminary you may find help and guidance in preparing yourselves to become worthy of being called "Ambassadors of Christ."

LAWSON TOWER AT EVENING

Tonight against a dome of burnished gold,
In fragile exaltation, etched on high,
Oh, mystic tower, lift up thy light so pure—
Be thou a symbol of the searching soul;
Of aspiration fixed upon the sky,
Of men who shrink not, but endure.
Be thou a flame against the dark'ning night,
To set men's hearts afire with burning zeal,
To serve the Lord, to bring His Kingdom near;
Drive forth the lust and pride, which like a blight
Do wither and destroy the common weal,
And touch men's hearts with love which conquers fear.
Lift high the torch of Truth above the night,
Be thou to faltering steps a beacon light.

AVERY D. WEAGE

FELLOWSHIP

I love
Those
Familiar strangers
I meet
In the Little Chapel
Who quietly coming
Also seek Him . . . .
He speaks to us
Silently,
All together,
And
We go away
Blessed—
Not knowing
And not caring
About our
Separate names,
For we are
By our
Presence—One!

LUCILE MCGREGOR

MY EXPERIENCE AND BELIEF

By Ezra Porter Young

[*This is an abstract of the remarkable paper Mr. Young presented to his Ordination Council in Wisconsin last year. He is student pastor at the University of Wisconsin.*]

MY MEMORY goes back to the small river town in Pennsylvania where I grew up as a boy. The first world of which I was conscious was bounded by the river hills, beyond which everything seemed unreal excepting the distant throb of that great heart of industry—Pittsburgh. Our town was one of the great melting pots in the American life of the beginning of this century. Great waves of foreign-speaking peoples surged around us on all sides, while our small colony of pioneers stayed intact. Sleepy cross-road towns awakened to become mushroom cities. Our green orchards and pasture lands were invaded by promoters who built factories and a series of industrial communities spoken of vaguely as "Hunky Hill." My first consciousness of the "other half" came one day in a ball game between the "The Hunky Harriers" and our own "Hilltop Hopefuls." It was on that day that I, like the youthful Buddha, looked upon misery in all of its nakedness for the first time in my life, and I was profoundly stirred with the injustice of a world that gave me everything and the "Hunkies" nothing.

The earliest religious remembrance is of my mother interpreting for me the thirteenth chapter of First Corinthians. I remember with shame that I was much more interested in a ball game than in memorizing the New Testament. Little did I realize in my boyish rebellion that those words would some day become my strength and stay in a world of confused values. Also vivid in my early religious experience was my first contact with the clergy. Our home was a mecca for men of the cloth. Daniel Marsh, who has since become president of Boston University, was one of a number of ministers who stayed in our home. He won me over completely when we engaged in a pillow fight at our first meeting. It was a fortunate first impression, and needless to say he became the idol of most of the small boys in our town.

The second period of my religious experience was one which we shall call the time of shattered faith. During most of my Freshman year at the university I "wandered in between on the misty flats" of loneliness, cynicism, and spiritual indecision. In my desparation at finding a wide discrepancy between the God of my boyhood and the God of a world revealed in science and philosophy, I was compelled to withdraw my loyalties from persons to ideas as the only alternative to unbelief. I developed an obsession for philosophy; ideas came to be such a passion in my life that they meant more to me than people. And then through a peculiar chain of circumstances I met two men who restored my faith in God. One was Lionel Crocker, a professor of speech; the other Hal Coffman, a "Y" secretary. They were the first men on the campus who believed in me as a person and saw through my intellectual front to the real need for companionship and understanding. Knowing them, and what they had saved me from, I determined to spend the rest of my time as an undergraduate helping other students make similar orienta-

tion to the life of the campus. But this replacement of a lost faith was not enough; I had something very precious here which I wanted to communicate to my fellows. I searched science and it gave me no outlet for my religious enthusiasms; even philosophy and sociology seemed inadequate to express this new dynamic in my life. And then one evening at the beginning of my Junior year a speaker talked at the Y.M.C.A. on vocations. Afterward a small group of us met with him more intimately and to start discussion he asked each of us what we were majoring in at college. He came to me so suddenly that I hardly had time to think, so more frightened than anything else I said, "I am majoring in people." I was on the right path at last; the days of uncertainty and aimlessness were over. I had decided that night to enter the ministry, although it was almost entirely a subconscious decision.

Before I had been a student in Chicago Theological Seminary a great while I came under the inspiring leadership of both a poet-saint and a social prophet. The first, Ozora Davis, brought me into closer companionship with Jesus; the second, Arthur Holt, with men. But the beauty of their influence was that each had some of the prophet and the poet in his make-up. Through them I saw a social order where men cared. And so I went into the slums of Chicago as a social worker, inspired with the vague purpose to help humanity. There began that year a tireless régime of study and work.

The cloister was often overshadowed by the hearth in importance, as I entered very deeply into the lives of the underprivileged. Much of my studying had to be done on the Elevated (it was truly a higher education that I was absorbing), so that today as I read Old Testament or church history I feel the pulse of city life beating behind every page, and see the faces of the poor peering wistfully at me from between the lines. Part of the time I lived at the settlement to enter more effectively into the life of the community. I cannot pass on here without expressing my very real gratitude to those who lived at the Seminary and gave me every inspiration and encouragement during the formative, groping years. If I move a thousand times there is one document that will always be included in the baggage: it is a seminary catalogue in which appear the names of all those who meant so much to me beneath the high tower we all love. I look over that list again, and each one of those names is a challenge, and a memory of some high hour when truth and fellowship were the lamps at which we warmed our spirits. Out of a memory like that education becomes a knowledge of life achieved through intimate contact with great personalities and such ability to correlate that knowledge as shall equip one to live triumphantly.

Chicago was a rapidly moving kaleidoscope of scenes and events, color and pulsing life; it was a life of contrast—the haunting peace of the Seminary tower by night, and the raucous din of the factory by day; the sweet stimulus of study and the goading challenge of conflict, and that beckoning discontent which comes with never having quite overtaken the ideal. There were times of high vision: at the bedside of a tiny cripple; again during the rôle of the blind Joab in "He Came Seeing"; then in a morning watch in the little chapel; and a Thanksgiving morning service led by one who had "the light that never was on land or sea" in his countenance. There were gay interludes over the teacups, where we discussed our hopeless utopias far into the night. There followed a third year of research into the life of the city. Idealists at heart we endeavored to find whatever beauty and truth we might in the tangled lives of men. Those days of

study and research were frantic and joyous, and left a deep imprint upon our lives.

The summer before graduation came the first call and the first sermon. The words of the commission were written on my heart when I walked into my first church and faced as cold a New England audience as ever gathered to confuse an ambassador of Christ. The sermon was typical of its kind; the subject was "Ideas, Ideals, and Idealism," and the exposition was obviously bookish. The people listened with that stolid courtesy which is one of the charms of New England, and welcomed me afterward with a warmth that belied their seeming indifference. That summer was an education and a promise of new joys in the Christian ministry.

In the spring of that last year at Chicago a radiant story-teller from the East came one night to speak in the Chapel. Purely by chance I was one of the crowd who heard Cyril Haas of Adana, Turkey, give a glowing account of his work as a medical missionary, and I knew instinctively that my life would have an increasing purpose from that hour: that purpose being to work as a missionary in Turkey. Less than a year later, when my class graduated from Seminary, I was seven thousand miles away in a dusty Turkish city. My second charge was a "larger parish."

Little did I imagine the mingled pain and joy the future held for me as our ship finally pointed her nose into the harbor of Istanbul and I saw the sacred minarets of Saint Sophia outlined like slim pencils against the morning sky. In a very deep sense the real test of my faith came in three crises which I had to face for the first time in Turkey. The first was a very serious illness. I lost consciousness on Mother's Day, just as the Americans gathered at the hospital began to sing that lovely hymn of consecration, "Breathe on me, O Breath of God," and when I came back from the realm of dreams it was to hear the sweet strains of, "Oh Master Let Me Walk with Thee" floating into my room. Those hymns will always be for me the Alpha and the Omega of one of the most profound experiences in life, and whenever I hear them they take me back in memory to a slim palm tree shivering against a cold moon, the steady rhythm of drums beating in a foreign street, the concerned faces of my Turkish and Armenian nurses, and a feeling of kinship with all who suffer.

The second crisis was that of meeting a formidable enemy for the first time. As my influence widened in the city I had unwittingly provoked jealousy, and there was a threat to drive me out of the country. But in all of the plans of the enemy one universal truth was neglected: "Love never faileth." They discovered that one thing remains in the world which cannot be boycotted—good will. So, in spite of propaganda, threats, and intimidations we still had our following. Those were trying days, with rumors of the police, of possible imprisonment or expulsion from the country flying about my head, and we knew not when we arose in the morning what might happen by nightfall. Life took on rare excitement and illumination. There was one Turk in particular who had sworn to Allah that he was going to get me. At first his opposition took the form of placing small stones in the hands of boys in strategic situations. Later the persecution became more articulate. I found that to pray for one's enemy on location is not nearly so simple as when he is remote! Then one day, just when it seemed our splendid efforts were all in vain, the one man who had opposed us most came to me for help. A friend had sent him to me. Two months convinced him that I was not an American spy, three months persuaded

him to reveal to me the purpose for which he had come to me, and four months won for me the valuable friendship of one whose last suspicion of my motives had been removed.

The third crisis was the tragic death of a dear friend. After a year's service teaching in a boys' school in Constantinople, a young American of great personal charm, gay spirits, and intelligence decided to come to our summer camp in the Taurus Mountains for his vacation. Jim was twenty-three. He was a normal, eager boy, buoyant with life. A few days endeared him to all of us; he had brought us an eager mind and a zestful spirit. He hiked miles every day, learned Turkish grammar like a native, and read the meaty parts of several books. He also wrote more than a dozen letters home—letters in which there was gayety in every line. Then one day the snow-capped giant back of camp proved too strong a temptation, and he set off against our advice to climb the mountain. As he left with a companion who knew his mountains, he shouted back to me with characteristic optimism: "So long, Ez. I'm going to the top of the old mountain and find out what's on the other side." An hour later a Turkish neighbor rushed in to tell us that one of the Americans had fallen from the precipice and that the other had lost his mind. Three days later we found Jim, and with the help of twenty loyal villagers, who recognized no barrier of race or religion, we fashioned a crude stretcher and carried him back down the mountain up which he had ventured so blithely a few days before. We laid him in the warm earth in the shadow of that great mountain he had grown to love. Jim had found the secret of life. He knew what was on the other side of the mountain, and his grave will always be a challenge to gallant, gay-spirited living. Jim's spirit still speaks in the swaying of the pines, tall sentinels that guard a foreign grave, and his gayety and love walk abroad in the land he loved and the hearts of its people. Back in the tent where we had lived together I found fragments of the boy who had in his last hours discovered the meaning of life. The last entry in his diary was significant. "The answer has come," he wrote. "Now I know God cares for me, and I am not afraid." Only God and the mountain know Jim's secret, but those who kneel in that sacred place come away feeling the radiance of a spirit that faced the unknown joyous and unstained. . . . .

My creed is simple and growing. It has come through the crucible of experience and has been tempered with the fires of doubt, fear, and hate. But in the alchemy of reality it has taken on new significance.

I believe in God. I have heard him speak to me on a mountain top and in the hushed expectancy of dawn; I have seen him in the beauty of a foreign rose, and in the face of one who had found peace through pain; I have felt his presence when night brooded over the deep and a great liner plowed her way toward an unknown shore.

I believe in man. I believe in the sacredness of his personality and in his innate goodness. I believe that so long as he has life in him there is hope for his soul, even though his body may be broken and degraded with sin.

I believe in Jesus Christ. He is the only one who has ever truly revealed God's great purposes and his love to humanity. Moreover, he is unique in three respects in world-history: in his sacrifice on the cross to redeem mankind; in his irrefutable witness that life is eternal; and in his revelation of a God who cares.

I believe in prayer. I believe in it because I have experienced its creative and transforming power both in my own life and in society, and because in it I have attained the higher fellowship with God.

I believe in immortality. Nature, both human and divine, speak eloquently of survival. I believe in the survival value of personality and that its finer qualities and nobler aspirations only begin to unfold here and realize their full destiny in the life eternal.

I believe in missions. Christ has a unique way of life for mankind not found in any other religion. The missionary impulse of the church is fundamental in religious experience.

Finally, I believe in the church. It is the only institution which interprets the religion of Jesus for our times. Moreover, it is a preserver and nourisher of the religious aspiration and social vision of men.

EXTENSION SERVICE OF C.T.S.

Radio Matins by Faculty and Students, Daily (except Sunday), 8:00–8:15 A.M., Central Standard Time, Station WIND of Gary—"The Top of the Dial." Tune in.

Choir Music Service. Write Professor Cecil M. Smith.

Religious Dramas and Biographies. For selected lists write Professor Fred Eastman.

Loan Library Service. See pages 45–46.

BOOK REVIEWS

Victor Lawson: His Time and His Work

By Charles H. Dennis. University of Chicago Press. 471 pp. $4.00.

This biography is the waymark of an epoch in our history. It is written by Charles H. Dennis, the one man who knew Lawson longest and best, who was closest to him and devotedly shared his life-work on the *Chicago Daily News*. It is a historic biography, yet so personal withal that the reader follows the vivid story of Lawson's life as though its achievements and the events of the time were only incidental expressions of the man himself. Varied were the strands woven into the wonderfully harmonious pattern of his personality. He lived consistently one life as journalist, churchman, citizen, and paterfamilias.

Chicago-born and American-bred, he was the son of a thrifty Norwegian father. He demonstrated in his own way how an Old-World heritage and the American stimulus to enterprise and independence react upon each other. His conservatism in youth survived to guide and balance the more liberal development of his adventurous action. The convictions he gained from a Bible class taught by Dwight L. Moody, his participation in the worship of the New England Congregational Church as a member of its choir and of its privileged fellowship, and the influence of his religiously very conservative wife, whom he met and married there, he carried through life. He gave them the right of way and never allowed his exacting professional and public duties to interfere with them. He held the Sunday morning and evening services and the mid-week prayer meeting of his church to be prior engagements which he never failed to keep, except when prevented by ill-health or necessary absence from the city. As publisher he maintained the *Daily News* without issuing a Sunday edition, except when in deference due to the property rights of others, morning issues of the *News* and the *Record* were required, but he withdrew as soon as he could from their combined publication.

Journalism he held to be as sacred a trust as his profession of religion, exacting the utmost vigilance to tell the truth in reporting the news, to prevent falsehood and allurements to immoral practices in the advertising columns, and to maintain the highest standards of integrity and independence in editorial judgment. These exactions were personally assumed, as well as prescribed by Mr. Lawson, and at what cost to him and risks to his paper few besides himself ever realized. All the while to the utmost of his ability he made the *Daily News* meet the demands upon it for civic, national, and international journalistic leadership.

Mr. Lawson's growing interest in the Seminary exemplified the growth of his liberal spirit. This he manifested significantly in underwriting the support of its pioneering sociological department, of which I was happily unaware until informed of it after his death; and still more in urging its freedom to specialize by applying its distinctive teachings at Chicago Commons and in city-wide social and educational service.

Like a master-weaver at his loom, Mr. Dennis never loses sight of all these strands while weaving them into the pattern of Victor Lawson's unified life.

Graham Taylor

Throne Rooms

By Gaius Glenn Atkins. New York: Harper's, 1935. 113 pp. $1.00.

These sermons are the kind which every preacher ought to read! They will tone up his literary style and quicken his imagination and set him on fire to go out and try to preach better than he has ever preached before. "Circles and Orbits" is a masterpiece. "Called unto Liberty" is timely and well balanced. "Masters of Time and Chance" is a perfect demonstration of the modern use of the Bible. "The Second Harvest" is the sort of sermon we all wish we knew how to preach. Many books of sermons have lost something in being written down—but not this one. The fire and graciousness, the scholarship and insight of the preacher are all there.

Albert W. Palmer

ADVENTURE FOR HAPPINESS

By S. Parkes Cadman. New York: Macmillan, 1935. 312 pp. $1.90.

Dr. Cadman's writing and speaking always remind me of a rich Oriental brocade or tapestry. He gave the address when I was graduated from Yale Divinity School in 1904, and all these years he has been going ahead with marvelous productivity, bringing courage and joy to human hearts. In this book he comes down out of the clouds of the mountain peak which sometimes envelope him and tries his hand at exorcising the demon of pessimism from this generation. It is the fruitage of practical wisdom out of a long and deepening ministry to human souls. You'll find it a mine of good cheer and good preaching.

ALBERT W. PALMER

JESUS AS TEACHER

By Henry B. Sharman. New York: Harper's, 1935. 172 pp. $2.00.

It is really startling to see what can be done with the Gospel records in the hands of a competent genius. Sharman is such a genius with modern training and constructive mind. This book is only a selection of passages from the Authorized Version, with no comments or explanation. But by omitting passages which arouse conflicts, such as the story of the Virgin Birth, and by holding to the subject of Jesus a teacher, the author has brought out the surpassing beauty and charm of Jesus' leadership.

BENJAMIN W. ROBINSON

PAUL'S SECRET OF POWER

By Rollin H. Walker. New York: Abingdon Press, 1935. 181 pp. $1.00.

This book might be very useful to a Bible class of conservative outlook. It has long sets of questions for discussion which lead the student to search the Scriptures. But it would be far more scholarly in tone if it portrayed more of the Hellenistic side of Paul's life and thought. And it would be of wider usefulness today if it had more of a social point of view.

BENJAMIN W. ROBINSON

CHRIST THE VICTORIOUS

By Geoffrey Allen. New York: Macmillan, 1935. 330 pp. $1.90.

This book will dispel any doubts that may exist in regard to the capacity of the Buchman movement to become self-critical. In an earlier volume, *He That Cometh*, the chaplain of Lincoln College, Oxford, authoritatively set forth the convictions and methods of the often-called "Group Movement." In the present series of wholesome discussions of personal religion he points out, always incidentally, the danger of spiritual bullying, of forced confessions, of pressure on a convert to remain in dependence upon the fellowship of the group. He notes that groups sometimes idolize themselves and set up their religious conventions as a model for all men. He questions the uncritical intuition and the ignorant enthusiasm.

Mr. Allen declares there is an urgent need for synthesis between the theological and the psychotherapeutical contributions to salvation. I hope that he may himself essay a preliminary synthesis, not along lines of superficial similarities, but in respect to fundamental differences and mutual aids.

A. C. MCGIFFERT

A MAN IN CHRIST: THE VITAL ELEMENTS OF ST. PAUL'S RELIGION

By James S. Stewart. London: Harper's, 1935. $2.50.

The book is a presentation of the religion of Paul in relation to the thought and ideals of his time. The author gives the content of a course of lectures delivered at New College, Edinburgh. The first chapter, "Paul or Paulinism" is remarkably good. He pictures Paul as a man rather than a "system" or "compendium of doctrine." It is gratifying not only to become acquainted with Paul as a great leader, but to find that in his turn Paul endeavored to create in Corinth and Ephesus a way of living which could be described as a "life in Christ."

The book lacks any satisfactory presentation of the relation of the Book of Acts to Paul's Letters. Many of the statements of Acts are accepted without consideration of light thrown upon them by Paul's own words in his Letters. But the chief criticism of the

book from an American point of view is that it fails to do justice to the kinship of early Christianity with the leading religions of the Roman Empire. Like most books on Paul, it has inherited the old prejudice that it is quite proper to admit that Hosea and Isaiah contributed to the Christian religion but quite improper to think that Plato or the Stoics or the national religion of Greece could have had any kinship with the Christianity of Paul.

One of the greatest excellencies of the book, on the other hand, is its description of "eternal" life. In Paul's mysticism, the life "in Christ" is an eternal life. The Corinthians, by virtue of their conversion "had entered the sphere of eternal life" (p. 198). This is a quality of life rather than a duration. The word "eternal" means the life of the perfect "age" which the believer may attain through the power of Jesus. The Christian "enjoys eternal life as a present possession" (p. 200).

BENJAMIN W. ROBINSON

THE CHRISTIAN FACT AND MODERN DOUBT

By George A. Buttrick. New York: Scribner's, 1934. 311 pp. $2.50.

THIS I CAN BELIEVE

By Alfred Grant Walton. New York: Harper's, 1935. 256 pp. $1.50.

TOWARD BELIEF

By Hoxie Neale Fairchild. New York: Macmillan, 1935. 157 pp. $1.75.

Presbyterian minister, Congregational minister, and Episcopalian professor of English deal with the common problem of making reasonable and winsome the great Christian convictions and practices to folk who have become disaffected.

Encrusted with shining quotations from the world's literature, Dr. Buttrick's chapters verge on the homiletical and, like sermons, are aimed primarily to evoke a mood rather than to argue a case. Reasoning, he insists, has its place and he says valid things regarding the significance of the new psychology and other matters, yet he does not always make it easy to disengage the incisive thought from the enveloping illustration. Perhaps this apparent obscurity is deliberate since he holds that the root of modern doubt is less philosophic than practical. Dr. Buttrick follows the pattern of his predecessor at the Madison Avenue Church in New York City, Dr. Henry Sloan Coffin, in resting the major weight of his pleading upon the final fact of "One Soul compact of courage, faith and love" to whom our soul in its deepest movement goes out.

I trust that Dr. Buttrick has taken occasion to offer a whimsical apology to the shade of the late Felix Adler, founder of the Ethical Culture Movement, for twice naming him instead of Alfred Adler, the founder of the so-called "Individual Psychology." Adlers are as plentiful in the world of thought as Smiths are in the world of affairs.

Mr. Walton addresses his book primarily to young people with a somewhat conservative theological background. He has packed it full of instruction upon such matters as the growth of the Bible, miracles, and prayer. His exposition is straightforward and unadorned. Awkward theological corners he turns skilfully. One comes with happy surprise upon a reference to Professor Clarence Beckwith. The chapter on the Trinity seems least successful of these popular studies, and fails to provide much religious illumination. I call attention to the misspelling of the name of Apollinarius in order to indicate that historical Christian thought has its place, and frequently an illuminating place, in the book.

Professor Fairchild addresses to college students a refreshingly candid and thoughtful account of the trains of thought that carried him in a year from a long period of skepticism to an adherence to the Anglo-Catholic party in the Episcopalian church. From belief in human values he moves on to belief in God as Creative Mind, free-will, and immortality. His is the only book of the three which deals with the church, and his chapter on the church, as may be expected, is the longest in the book.

A. C. MCGIFFERT

THE CURSE IN THE COLOPHON

By Edgar J. Goodspeed. Chicago: Willett, Clark & Co. 259 pp. $2.00.

Widely known as the "author" of the New Testament, essayist in the *Atlantic*, paleogra-

pher, Dr. Goodspeed exhibits the versality of his talents by writing this story about a mysterious manuscript, the discovery of which begins in the New Testament seminar room of the University of Chicago and ends in a monastery near the Black Sea. Here is a pleasant way to become acquainted with the curious techniques of deciphering and retrieving ancient manuscripts, with the delights and absurdities of travel in the eastern Mediterranean, with academic love-making; with three or four fine bits of rollicking adventure added for good measure.

A. C. McGIFFERT

WHAT IS THIS CHRISTIANITY?

By Edward S. Woods. New York: Harper's, 1935. 214 pp. $2.00.

"It is not impossible to be both 'modern' and Christian"—such is the thesis of this freshly written little book describing Christianity as an event, an experience, a fellowship, an adventure, a society, and a victory. The author succeeds in being a middleman between scholars and those who "inhabit more humble intellectual levels." The non-conformist American reader will take satisfaction in the realization that it is a bishop of the Anglican church who is saying the forward-looking things therein; but he will be disappointed that the bishop in referring to the reunion of the churches mentions the Lausanne conference on faith and order, but not the Stockholm conference on life and work.

A. C. McGIFFERT

THE RUSSIAN SOUL AND REVOLUTION

By Fedor Stepun. New York: Scribner's, 1935. 184 pp. $1.50.

STALIN

By Henri Barbusse. New York: Macmillan. 315 pp. $3.00.

THE RUSSIAN REVOLUTION

By William H. Chamberlin. New York: Macmillan. 2 vols. 511 and 556 pp. $10.

Professor Stepun, a Russian exile living at present in Germany, is another of that growing company of Russian intelligentsia to whom the fearful testing of the Russian catastrophic revolution has brought back a firm grip on religious convictions. In the present volume he undertakes to answer the puzzling question why Russia, a country least fitted to stage a Marxian revolution, for it possessed neither a numerous industrial proletariat nor a powerful bourgeoise, yet became the first Marxian proletarian state in the world. He points out that, as a matter of fact, the Russian Revolution was not a Marxian one, but an outgrowth of indigenous revolutionary will, which was brought to a climax by a few Marxian revolutionaries, and ended in being enslaved and crushed by a Marxian-Leninist dictatorship. The really fundamental forces of the Russian Revolution comprised the peasantry, the intelligentsia, and the tsarist autocracy. It was the two first-named groups, goaded to desperation by the anachronous exercise of absolute powers by the tsarist régime, which constituted the real vital force of the Revolution. The communist trappings were added to the struggle later.

The development of the autochthonous revolutionary forces, which went back for a hundred years and reflected the cultural history of the entire nineteenth century, is portrayed with rare skill and insight. Lenin diverted this revolutionary ardor (which in its essentials was religious) into the "daemonic" channels, and utilized it for the ends of a dictatorship which enslaved Russia even worse than it had been under the tsars. Thus the Leninist revolution was really a betrayal of the age-long struggle of Russia for freedom and liberty.

This is one of the most lucid interpretations of the Russian realities, written by one who possesses not only the necessary understanding of Russia's cultural development, but an insight into its tendencies and meaning. It appears to me as of great importance for the proper understanding of communism, particularly in view of the numerous misrepresentations of the Russian Revolution which are current under the name of history.

I must confess, however, that I do not understand how the author could have placed the Revolution in 1918, as the English edition of the book does in several places. But if this is a typographical error, the author must at least be held responsible for a misstatement which is

clearly his: on p. 93 he speaks of Avvakum as belonging to the times of Tsar Peter I, instead of Tsar Alexis I. Moreover, I cannot accept his estimate of the number of executions up to 1923, which he places at 1,750,000. Chamberlin places the number at 50,000.

The new biography of *Stalin*, by Henri Barbusse, is distinctly a disappointment, even though there was no reason to expect anything else from such a writer as the author. The latter brushes aside historical facts as of no account, and concentrates upon the really important consideration—propaganda. Accordingly, his book is not history, even though an unwary reader might be under the impression that the author had meant to write a historical biography—it is hero worship. All the officially excluded historical episodes which are adjudged as lacking in edification, are left out by Barbusse. He also follows the official dictum of presenting Trotsky as a mere braggart, and vilifying his character. In contrast to Trotsky, Stalin is lauded to the highest and credited with accomplishments enough to make even Stalin himself blush. To point out all the concrete instances of such biased orientation would be as impossible in this short review as it is unnecessary. As a contribution to a critical understanding of Stalin or his program, the book of Barbusse has no value.

Chamberlin's exhaustive and monumental work on *The Russian Revolution*, on the other hand, is a contribution of the greatest value. He has carried the story only to the adoption of the New Economic Policy in 1921, but these were the crucial years of the Soviet régime. He has based his work upon the Russian primary and secondary sources, besides others, and as such this exhaustive treatment becomes possibly the most authoritative and important work on the subject in English.

The first volume deals with the causes of the collapse of the tsarist autocracy, and the period of the Provisional government. It also includes the beginnings of the Soviet régime, and carries the story to the outbreak of the civil war. The second volume is devoted to the struggle of the new government with its domestic opponents—the White Guards—and the foreign invaders. In the critical year, 1921, when famine reached unprecedented proportions and the country was on the brink of revolution against the Soviet rule, Lenin abandoned the policies of "war communism" and inaugurated the semi-capitalistic NEP. With this event the book concludes.

Abundantly documented with source material, much of which is here published for the first time, manifesting objectivity of treatment, and at the same time written in a vivid, graphic style, this book is the ablest, all-around treatment of the subject which has appeared. The author has done well what he undertook to do: to present the political and economic phases of the Russian Revolution in their proper historical relation, free from propagandist or doctrinaire distortion.

MATTHEW SPINKA

RELIGION AND THE MODERN STATE

By Christopher Dawson. New York: Sheed & Ward, Inc. xxiii+154 pp. $2.00.

Among the outstanding thinkers of contemporary England is a brilliant young Roman Catholic writer, Christopher Dawson. In the present book he is dealing with a subject which has suddenly become the most absorbing and important one because of the emergence of the "totalitarian state"—religion in relation to the state. This penetrative discussion of the subject shows him to be a clear thinker and a lucid writer. He deals with all modern states where some form of the "totalitarian" state has appeared—the Soviet Union, Turkey, Italy, and Germany—and shows that the trends in the rest of modern European states and America are in the same direction. He points out that capitalism, democratic parliamentarianism, and cultural liberalism are bound together as a threefold expression of the same underlying spirit of individualism. The secularized culture of the Western world could lead to nothing else but a denial of all spiritual meaning in life, of which the most militant form is found in Marxian atheism. The Western man has long ago lost the center of spiritual unity which bound together the men of previous ages—a fairly stable and homogeneous religious outlook upon life. Now there exists no such bond of union; hence Western culture is falling to pieces.

To restore the unity, either a "totalitarian"

state must impose its nationalistic, fascist, or communist program upon its citizens, which means subjection of man to the state, body and soul; or a new spiritual center of unity must be developed which will once more reintegrate the culture of Western Europe, or the world in general, for that matter, around some such common center. Writing as a Catholic, Dawson feels that it is the place of religion, particularly Roman Catholicism, to provide such a center. But his thoughtful presentation of the problem, and his masterly discussion of it, will prove suggestive and helpful to all readers, irrespective of their disagreement with the author's particular conclusion.

MATTHEW SPINKA

ADULT INTERESTS

By Edward L. Thorndike. New York: Macmillan, 1935. 265 pp. $3.25.

Can most adults sustain *interest* in *learning?* If so, to what age and under what conditions of effort and tuition? This book reports experimental studies carried on over a number of years. Its findings supplement two other books by the same author, *The Psychology of Wants, Interests and Attitudes*, and *Adult Learning*. The last-named created a stir by showing that adults *can* learn, even "from six to sixty"; the present study shows that adults can *want* to learn, and that they can continue to develop and enjoy these new *wants* of the mind practically throughout life.

Dr. Thorndike is too practiced a workman not to recognize the limitations of his findings and to point up with care their implications for practical work. Warning on the one hand against the monotony of learning in driblets and on the other against too much faith in highly organized projects, the author puts the case neatly: "Adults who are being taught by their own choice what they wish to learn for some genuine purpose of their own, have the essentials of a project. Certainly the elements of indirection, cajolery, and hood-winking pupils into learning something when they think they are doing something else, which sometimes characterizes the project method as used for children, are out of place in most teaching of adults." The teacher who poses as monarch, evangelist, or salesman may—often does—succeed with the meeting, the event, or the series; but may well fail to reach the coveted goal of increased zeal and self-directed effort on the part of students.

There are few leaders of programs who have not met the questions to which this study is addressed; fewer still who would not profit from reading it.

WALKER M. ALDERTON

HANDBOOK OF ADULT EDUCATION IN THE UNITED STATES

Edited by Dorothy Rowden. New York: American Association for Adult Education, 1934. 384 pp. $2.00.

TEN YEARS OF ADULT EDUCATION

By Morse Adams Cartwright. New York: American Association of Adult Education, 1935. 220 pp. $2.00.

These two volumes admirably supplement each other. Both testify that the growth of informal educational activities during recent decades has been phenomenal. The *Handbook*, originally sponsored by a grant from the Carnegie Corporation of New York, offers an annotated and descriptive listing of local institutions and agencies conducting adult programs throughout the United States; and these are conveniently grouped under sectional headings such as "Agricultural Extension," "Adult Education and the Foreign Born," "Open Forums," "Libraries and Adult Education," "Political Education," "Museums," "The Radio," and some thirty others. Each section is trenchantly introduced and summarized by a competent leader in his respective field, and is followed by a short but well-chosen reading list.

The growing public served by all this activity, and the social changes of our time, have naturally brought to the fore such movements as organized recreation, vocational education and rehabilitation, and workers' education.

The volume by Mr. Cartwright serves to bring this wide panorama into historical perspective. The author maintains, and this reviewer believes successfully, that the changing practices are more than changes in "fashions," and that new ideas and resources are being

uncovered and made current. That sharp lines of cleavage, in point of view, method, and organization, should appear in a movement at once so diffuse and dynamic, is a healthy condition of growth. For example, the recent development of the Federal Emergency Educational Program presages, no doubt, a permanent extension of the democratic principle in education on a national basis. It offers provision for many groups and interests which local effort has thus far inadequately served, and opens up the prospect of lifelong study and participation to a population increasingly made up of adults and beset with the afflictions of unoccupied leisure. At the same time it raises vexing questions about supervision, leadership, and interference by state authority, questions to which no thoughtful person can be blind. Similarly, the place of the *school* as the agency for promoting the social intelligence and individual competence demanded by the current order of things is a topic which the alert citizen can scarcely evade. It is well known that local retrenchments in public education have all but wiped out promising beginnings in adult education in many American cities, at a time when harassed administrators in voluntary agencies were facing dwindling budgets and increased demands from their communities. Mr. Cartwright has put us in his debt by showing the relation of these and similar problems to a growing movement.

WALKER M. ALDERTON

YOU AND MACHINES

By William F. Ogburn. Chicago: University of Chicago Press, 1934. 55 pp. $0.25.

CARE AND FEEDING OF HOBBY HORSES

By Ernest Elmo Calkins. New York: J. B. Lyon, 1934. 105 pp. $0.25.

WAR TOMORROW—WILL WE KEEP OUT?

By Ryllis Alexander Goslin. New York: Foreign Policy Association, 1935. 38 pp. $0.35.

MADE IN U.S.A.

By Ryllis Alexander Goslin. New York: Foreign Policy Association, 1935. 38 pp. $0.35.

SEEKING A NEW WORLD THROUGH COOPERATIVES

By Carl R. Hutchinson. Chicago: Methodist Book Concern, 1935. 62 pp. $0.25.

A PROGRAM GUIDE FOR YOUNG PEOPLE

By Harry Thomas Stock. Boston: Pilgrim Press, 1935. 60 pp. $0.25.

CHRISTIAN YOUTH BUILDING A NEW WORLD

Chicago: International Council of Religious Education. Series.

These are contributions to the art of pamphleteering. Walter Lippman has long since pointed out that the world is obscured by a blur of print and, by the same tokens, demands omnicompetence of the individual. To reduce the blur into manageable and intelligible form, and to put the individual on his way toward a reasonable understanding of the world, is a goal to which these various helpers have moved us.

You and Machines was especially prepared with the C.C.C. clientèle in mind. The content is potent, written in short words, marching sentences, and moving paragraphs. The consequences wrought in social life by the machine and by the upheavals it has produced, are told with rather merciless fidelity. Is this the reason why it proved so unwelcome to the educational directors of the Camps? It is inconceivable that these youth, separated from their families who are on relief, are not concerned, filled with vagaries, turning over their poor stock of thoughts in search of ideas to use and stand on. Here is material that is fundamental to understanding and morale. The series of American Primers includes: *Youth in the Depression*, *The Farm Business*, and several others.

Care and Feeding of Hobby Horses is No. 1 in a series prepared by the Leisure League of America. The titles cover a wide variety of subjects, such as *Photography for Fun*, *Music for Everybody*, *Hiker's Guide*. An amazing amount of information is thus made available in compact form. The leading pamphlet has an

extensive bibliography with 218 sections of carefully chosen titles.

War Tomorrow—Will We Keep Out? and *Made in U.S.A.* combine accuracy of detail, brevity of statement, and simplicity of diction to a degree scarcely achieved by any similar publications this reviewer has seen. In addition, they are attractive in format, and are illustrated by the picture-graph method made famous by Neurath of Vienna.

Seeking a New World through Cooperatives brings the possibilities of a growing movement to the attention of leaders in church and community who desire a concrete medium of co-operative effort in place of glittering generalities. This guide is compounded of sound historical material, quotations from experienced leaders, descriptions of case situations, and a definite manual of directions for leaders and groups. The author's own success and competence in co-operative recreation entitles him to the deep respect in which he is held among the communities where he has wrought out in experience the wisdom he shares in this pamphlet.

A Program Guide for Young People brings together the essential information needed by ministers and directors of program for the direction and growth of the young people's meetings. It reflects the ever widening interests through which these societies are becoming at home in the world, and mature in their religious life.

Christian Youth Building a New World is the title of a series and the harbinger of many new forms of co-operation. It is sponsored jointly by nearly two-score national organizations, including the educational societies of the major Protestant denominations, the International Council of Religious Education, the Federal Council of Churches, the Boy Scouts of America, the Y.W.C.A., the Y.M.C.A., Fellowship of Reconciliation, the Christian Endeavor, and many others. The enterprise assumes the necessity of building a community of kindred minds and spirits in the generation now rounding into maturity. On the whole, that is not a design so bold as to be startling—it has, indeed, been talked about for a good while and is overdue. But it is worth marking down that the enterprise is under way and that the instruments of guidance are now being supplied in workable form, under intelligent leadership, and fit for the rough usage they will encounter in a hard job.

WALKER M. ALDERTON

THE AMERICAN WAY

By John W. Studebaker. New York: McGraw-Hill Book Co., 1935. 206 pp. $2.00.

The marked interest of educators in the public mind is brought into a new focus by this report. The author, now the United States Commissioner of Education at Washington, is acting in that capacity on leave from the superintendency of the public schools of Des Moines. It was under his enthusiastic leadership that the American Association for Adult Education, through a grant from the Carnegie Corporation of New York, "initiated an experiment in community-wide adult civic education," called the Des Moines Public Forums. This book recounts a notable effort to lift the level of free and popular discussion by the use of public meetings and under the guidance of competent individuals. A series of forum meetings have been held in the auditoriums of schools and other available buildings in various sections of the city. The project was inspired by the clear need for a form of continuing education in which the general apathy of citizens might be overcome, and through which they might gain experience by "participation in their own education." The experiment faced the fact that the consent-gaining machinery of democracy is not only in ill-repair but even in ill-repute. It assumed that a demonstration could be had which would point the way toward breaking down mass ignorance by disinterested discussion in public forums, with variations in content and program made necessary by the growth of the movement and the new conditions met in varying neighborhoods.

The means used in enlisting the resourceful people of the community, discovering local leadership, and making creative use of experts is concretely and engagingly told. The author makes bold to outline a plan whereby the federal government might co-operate with local communities in extending this new form of

schooling for citizens who have inherited the once virile political tradition of the town meeting, the country store, and the "cracker-barrel philosophers."

WALKER M. ALDERTON

IF THIS BE TREASON

By John Haynes Holmes and Reginald Lawrence. New York: Macmillan. 145 pp. $1.75.

Dr. Holmes, in this three-act peace play, takes as his thesis "the simple proposition that if the people of any two countries involved in a war crisis were only given by their governments the same opportunity to serve the interests of peace that they are invariably given to serve the interests of war, peace and not war would come."

He endeavors to make his play prove that thesis. He tells the story of an American pacifist president who stopped a war with Japan by flying to Tokio and uniting the pacifist sentiment there (it had been cultivated by a Japanese leader greatly resembling Kagawa) by his downright sincerity and his personal heroism.

The Theatre Guild of New York thought well enough of the play to produce it last fall after first engaging Mr. Reginald Lawrence, an experienced dramatist, to turn what Dr. Holmes had written into a script for the theater.

But to this reviewer, sympathetic as he is with the thesis, the play falls short. The characters and story are manipulated to prove the thesis. Genuine dramatic action has no such origin. It grows directly out of the characters themselves and the choice they make as characters, not as puppets. Nowhere does Dr. Holmes arouse our sympathies for his characters. It is always for his idea. First and last he is trying to prove something, but you cannot prove anything by manufactured evidence.

FRED EASTMAN

THE ANCESTRY OF OUR ENGLISH BIBLE

By Ira Maurice Price. New York: Harper's, 1934. 350 pp. $2.50.

When a scholarly work goes through eight editions it must have something that its competitors lack. This ninth edition of Dr. Price's account of the manuscripts, texts, and versions of the Bible certainly has. No other book gives such a readable story or one more replete with diagrams and tables and illustrations showing the process through which our Bible has come to us. Dr. Price has brought his earlier editions up to date, adding several chapters and reporting upon the most recently discovered manuscripts. His bibliography, chronological table, and personal, topical, and scriptural indexes round out to completeness a monumental work. They make available in a moment's search just the information you want concerning the documents of the Bible from the first fragmentary manuscripts to the most recent American translation.

FRED EASTMAN

CELEBRITIES OFF PARADE

By William Dana Orcutt. Chicago: Willett, Clark & Co., 1935. 258 pp. $2.75.

When you want a little vacation from "important" and "significant" books, pick up this collection of sketches and anecdotes. Its very appearance delights your eye. Large, clear type, wide margins, and well-nigh perfect printing combine to invite you to turn its pages. As you read them you find yourself chuckling over stories of Mr. Orcutt's experiences with Charles Eliot, George Bernard Shaw, Theodore Roosevelt, Jerome K. Jerome, Mark Twain, Mary Baker Eddy, William J. Locke, Edward Bok, Cardinal Mercier, and many other celebrities. Mr. Orcutt knows how to tell a story, what to include, and what to leave out. He tells it so pleasantly and concisely that in the course of a paragraph or two you have a mental snapshot of some facet of the celebrity's personality. Mr. Orcutt has mastered this art after forty years' experience as publisher, typographer, and author. His previous books include a score of novels, biographies, and other books about people. This one seems to be made up from the stones the builders overlooked. It may yet prove to be his most enduring monument.

FRED EASTMAN

A WAY TO LIFE

By Ernest Fremont Tittle. New York: Henry Holt & Co., 1935. 183 pp. $1.75.

It is always an event of significance when Ernest Fremont Tittle pens an article, preaches a sermon, or writes a book. His reputation for courage and eloquence is well deserved. This book is certain to be a thing of inspiration and stimulation as well as a joy forever to those whose minds are awake and whose thinking carries them, at least on occasion, into the growing edge of Christian experience. The material happens to be the Ayer Lectures of Colgate-Rochester Divinity School, 1935; but there is a timeless quality about the subject matter and its treatment which lifts it out of its specific setting and gives it permanent significance. It deals with the very things by which men live; the items of faith and life that have to be grappled with again and again, oriented and reoriented, reduced to working hypotheses but never to dogmas. The six chapter headings are their own description: "Faith in Man and God," "Freedom and Authority," "Religion: Personal and Social," "The Individual and Society," "On Being Christian," and "A Plea for a Christian Internationale."

Some of this is so clear, so logical, that the reader keeps asking himself, Why didn't I think of that myself, long ago? I had that feeling when I read the first chapter, "Faith in Man and God." By temperament I'm inclined to lay much emphasis upon the human side of things; and Karl Barth has always irritated me beyond measure with his insistence that man is hopelessly dependent, hopelessly lost. Turning away from Barth, I ran into a sterile humanism; and it wasn't until I read this first chapter of Tittle's that the thing came straight for me. Why did I never realize that the dilemma is a false one? Why did it never dawn upon me that faith in man depends forever upon faith in God, and faith in God is forever validated by faith in his supreme revelation in human personality? I don't know why it never dawned upon me before; but dawn it did, when I read this book; and the other chapters, one by one, did the same sort of thing to me.

The concluding chapter, "A Plea for a Christian Internationale" is fit to rank as one of the best utterances on the matter of the relationship of state and religion, and the duty of a Christian to both.

CHARLES STAFFORD BROWN

REALISTIC PACIFISM

By Leyton Richards. Chicago: Willett, Clark & Co., 1935. 258 pp. $2.00.

One of the saddest positions on earth is the position of the convinced pacifist who nevertheless must modify his pacifism here, there, and yonder, to fit actualities. Such a person has not usually thought his way through to any clear-cut conclusions. We all recall the split in the ranks of the Fellowship of Reconciliation on this very matter. Shall one be a complete pacifist and renounce the use of all coercion in any form—moral and spiritual as well as economic and military? Or shall one be a pacifist in the sense that one abhors the use of military coercions, except in certain specified cases? Or shall one occupy some intermediate position—there being a legion of such positions? The F.O.R. found it impossible to maintain its own fellowship, or to reconcile its divergent points of view; and that same wide difference of opinion and motive has taken the heart out of many a person who just never succeeded in reaching a point where he could honestly say, "Here I stand."

It is to such persons that this book is addressed. The author's position is not far from that of Reinhold Niebuhr and other "pacifists" of the same point of view. The emphasis is laid upon the ideas that underlie a justifiable use of force. Dr. Richards upholds the idea of an international police force, which—under clearly envisioned circumstances—might wage actual warfare. But this war would be waged not as a means of punishing the accused, but only as a means of compelling the accused to bring his case to the bar of international justice. This, it will be seen, is quite different from the use of armed force in order to compel the submission of one litigant to the will of another.

Again, he discards the notion that war is caused solely by the capitalistic system. He sees the weaknesses and excesses of that system—as who doesn't?—but he lays the guilt of

capitalism and war alike to the defects of human character. Neither one causes the other; both are results of human faults which can be remedied only by a long-drawn, persistent attack on all fronts, simultaneously and continuously, by the forces of education, religion, and eugenics.

By all odds, the finest thing, and the most definite, in this entire book, is the chapter on "The Christian Witness in a World Organized for War." In this chapter, the author is genuinely convincing; the Christian witness is the total impact of brotherhood upon all the anti-brotherly forces in society; and this impact he clarifies and makes very real and very inspiring.

The second part of the book deals with the problem of nationalism: what it is; what it implies; what loyalties it demands; what distortions it assumes; and so on. And here, as in the first part of the book, the Christian is called upon to stand off and sign his own declaration of independence.

Homiletic to a degree, emotional rather than cogitative in tone, this book nevertheless justifies its title. It is pacifism; realistic pacifism. It is pacifism with its eyes open to facts. It will clarify the thinking of most would-be pacifists who read it.

CHARLES STAFFORD BROWN

TEN-MINUTE SERMONS

By Lewis H. Chrisman. Chicago: Willett, Clark & Co., 1935. 244 pp. $2.00.

This book is packed with excellent ideas, full of sermonic material of all sorts; but the fine thing about it is the author's admirable choice of titles. They are suggestive and rich. You can run down the list and sermon after sermon leaps, half-outlined, into your head at the mere stimulus of the titles. Look at these: "Larger Maps," "The Religion of the Lowlands," "The Gospel of Liberty," "Truth through Activity," "The Grasshopper Complex," "The Tyranny of the Past"—and so on and on. There are seventy-seven titles in this book, and almost every one is suggestive of an outline. Dr. Davis used to say to his students, "Here's the way to get a sermon: think yourself hungry; read yourself full; write yourself empty." Well, these titles are the sort to stimulate hunger. Scattered all through this book are selections of good, though little known, poetry; and all is done in a direct, clear, striking style that is the very essence of inspiration.

CHARLES STAFFORD BROWN

A STUDENT'S PHILOSOPHY OF RELIGION
(Revised edition)

By William Kelley Wright. New York: Macmillan, 1935. 566 pp. $3.00.

This familiar encyclopedic review of religions and religious problems now re-appears with its weaker philosophical portions decidedly strengthened. The first seventeen chapters are virtually reprinted. Then, the chapters on "Mechanism and Theology," "Evidence of God," "The Nature of God and the Problem of Evil," and "God and Human Freedom" are revised. "Immortality" contains a few additional paragraphs. Following these, three new chapters are added. The first (chap. xxiii), named "Conclusion," defends the author's definition of religion (given earlier), with sections on the aesthetic side of religion, religion and social reform, humanism, Russian communism, present status of religion, and the future prospects of religion. In the ensuing "Appendix" come "The Development of Religion in China" and "Mohammedanism."

Thus, its historical material has grown more copious and its philosophical position more cogent; and its temper of survey and analysis in an evangelical atmosphere is sustained. Sometime we may hope for a generation of writers, readers, and publishers who will have banned the hideous term "Mohammedanism," and use the accurate name, "Islam." Our contemporary crop of young messiahs may not like the author's views on the church and social reform (pp. 466–70), but they appeal to the prejudices of this reviewer as sound and nourishing dogma.

LAURENS HICKOK SEELYE

HOME ROADS AND FAR HORIZONS

By Thomas Curtis Clark. Chicago: Willett, Clark & Co., 1935. 115 pp. $1.75.

To explore the mind and heart of a poet is always exhilarating, and though sometimes

poets evade us fantastically, yet often they take us into their green solitudes and tear aside the veils of mystery that hang between soul and soul.

So it is with a ready heart we go down the "home roads" with Mr. Clark, or joyfully fly with him to "far horizons." He takes us into woodland meadows fresh with early dew; into April gardens. He knows the "May Miracles" and that trees are the truest of friends.

Yet, though his "Soul was made for garden, field and glen," he finds "Aisles of song in city streets . . . . music deathless as life, eternal as the truth." He takes us abroad, too, and to many far places of the spirit.

A fine sense of time and a strong feeling for the brotherhood of man run through Mr. Clark's poems, like the woven themes of Bach. But though "All the lovely things must go," even in "cerements of snow," he holds fast to his dreams, nor is he afraid, for he believes in "The things eternal."

The poems are expertly written. One can read with assurance that the writer will not suddenly halt or skip or let one down into a bog of weak technicalities. Notice the music and flow of the verse, the distinctive titles, the convincing beauty of the last lines! I especially enjoy his sonnets, and beg the reader not to miss "Woodrow Wilson," "To a Poet and Seer," "In Shakespeare's Town."

The book is genuine, heartfelt, serene, and rich with the deep experiences of life. *Home Roads and Far Horizons* will be a dear delight to a wide circle of readers.

GERTRUDE HUNTINGTON MCGIFFERT

JOHN WHITE OF MASHONALAND

By C. F. Andrews. New York: Harpers, 1935. 205 pp. $1.50.

The land of the Mashona lies in southern Africa, just north of Rhodesia and south of the Zambesi River. John White was one of the pioneer missionaries who settled among them in 1894, just as the octopus of Western industrialism was reaching up from the south and threatening to gather them within its cruel tentacles. This young missionary had not been trained in any school of social service. One will look in vain in this biography for any scholarly treatment of racial and economic issues. But his soul was afire with a love for lost humanity which he had caught from his Savior. In his journey up from the south he had witnessed the ravages which white selfishness works when it comes into contact with primitive simplicity, and he set himself to the double task of saving their souls and saving their lands and the better elements of their tribal life from the encroachments of his fellow-countrymen.

He befriended the Mashona. He ate and slept with them in their native villages. He preached to them a divine deliverance through Jesus Christ. He organized churches, established schools, and raised up a native ministry. He championed their cause before the executive councils of South Africa and in the press of his own land—persecuted and slandered as a white man who had become a traitor to his own people and their expanding interests. It always costs something to befriend the friendless.

The choice of C. F. Andrews as biographer was a happy one. He and White were kindred souls in their devotion to depressed classes, in their similar methods of approach to the problem, and in devotion to a divine Lord and Master who was their all-sufficient motivation and a never-failing strength in every hour of discouragement. To Him also was the glory and honor of every success and accomplishment.

ARCHIBALD G. BAKER

WONDERFUL, COUNSELLOR

By Hugh F. Frame. New York and London: Harper's, 1935. 320 pp. $2.50.

This book, evidently by a pastor in the church of Scotland, is for laymen—or rather, as the reader is often abruptly reminded by finding himself addressed as "my dear lady," for laywomen. The pastor or theological student who wishes to taste this book will do well to begin with the next to the last chapter, the best in the book, called "He Was Crucified for Us." In it the author throws square into the path of the reader the relentlessly inescapable "stumbling-block of the Cross" and manages not to "empty it of its significance" but to leave it there blocking the way for mere human intellect, a stumbling-block and a "foolishness"

to us latter-day "Greeks." This chapter is his best because it presents the highest concentration of the book's main virtue and the lowest of its main vice. The virtue: intensely personal reference of each act and word of Jesus to the reader himself, therein substantiating the acknowledged influence upon the author of the re-casting of Christian faith both by Karl Barth and by the Oxford groups. The vice: an attitude toward history that permits (*a*) naïve acceptance of the tendencial Papias tradition on the origin of the synoptics, (*b*) rationalizing of the miracles à la Schleiermacher, and (*c*) fictitious supplementation and combination of synoptic (and even Johannine!) sources à la Renan.

A few quaint Scoticisms spice the reading for an American, such as "even although" or "he was like to founder," reminiscent of Shakespeare's, "My grave is like to be my wedding-bed."

Outside of the last two chapters the serious student of the New Testament will find little new meat for himself. As for the layman (or the "dear lady"), he will doubtless find much that is vital and to the point for his devotional life. May he do so! But the question will remain in the minds of Christian educators whether it is sound pedagogy to weave a woof of sound doctrine across a warp of unsound history. Should we not rather admit to our laymen, though the *existence* of the warp is beyond all doubt, just how sparse and fragmentary its threads have become and how we should the more direct our attention toward the woof?

KENDRICK GROBEL

I DARE YOU

By William H. Danforth. Privately printed, 1935. 121 pp. $1.25.

Like all of Mr. Danforth's writings, this book is stimulating and energizing. It is the wholesome gospel of self-development through self-investment.

One should not read it just before going to bed. I read it at such a time and I had to take a hot bath to relax myself. It should be read in the morning when the day is before one and one can do something about it. It is too exciting a book for a nightcap.

The book should not be read by people who want to think that they have arrived, or that they are doing pretty well, or who desire to settle down. It is a very unsettling book. The satisfied will find in it no satisfaction.

No one has a right to say "I dare you" except one who will take the dare himself. Mr. Danforth is such a man—eager, unsatisfied, aspiring, and young. He is only asking others to join him in his everlasting quest for the better and bigger man who is in every one of us.

JAY T. STOCKING

THE NEW PHILANTHROPY

By Elizabeth Macadam. London: George Allen & Unwin, Ltd., 1934. 320 pp. 7s. 6d.

CIVILIZATION AND THE UNEMPLOYED

By A. M. Cameron. London: Student Christian Movement Press, 1934. 152 pp. 3s. 6d.

These two volumes are selected from a considerable number dealing with the same theme. England's experience with workers' education, the relationship of public and private philanthropy, the organization of the unemployed, the extension of recreational facilities in depressed areas, the guidance of unemployed youth in search of expression and maturity—all this has moved along during the post-war period at a different pace and under very different conditions than in the United States. That there are instructive similarities at certain points must be admitted. But the persistence and extent of voluntary effort and organization in England is in somewhat striking contrast to the combined forces of professionalism and of state support which have come so rapidly to the fore in our country.

Miss Macadam has come up through the ranks as Head Resident of settlements in Liverpool and London, as a teacher in the social sciences and now as a council member for the University courses dealing with the preparation of social workers. No doubt her own experience recapitulates a certain major trend from the localized and rather idealistic effort toward the more comprehensive view and training

which the social breakdown demands. She has traced out such a development as it affects health services, housing, informal education, the treatment of offenders, and general policy in the crisis of unemployment. These confront the alert leader of community opinion in every section of America. The average social worker, educational administrator, and minister would do well to compare notes with British experience through the medium of this book, especially if he feels that our too hasty inventions in social welfare are in need of re-thinking by the proven process of comparison.

Civilization and the Unemployed is a factual and earnest account of the tragedy of unemployment, and of the various efforts which have sought to engage the time and develop the interests of the out-of-work. Anyone who has visited the clubs of the unemployed and witnessed their pathetic efforts to fill up the hours of the unwanted days, can understand why the author, although writing largely of concrete experiments and organized activities, has sought to put his evaluations against the inexorable backdrop of "Civilization." He recounts the plans for keeping alive the skill of England's idle craftsmen, the demands made by the groups for new social enjoyments, the co-operation of state and local authorities in new educational ventures; but implies both by title and conclusion that a vast segment of idlers within a society will call for clear thought and economic rehabilitation, or else take toll of a nation's vital energy for a long time to come.

WALKER M. ALDERTON

FINALLY—WITH PAUL TO THE END

By John A. Hutton, D.D. London: Harper & Bros., 1935. $2.50.

The great value of this book lies in the fact that John Hutton, distinguished editor of the *British Weekly*, knows how to approach the popular mind effectively and fruitfully. He has a great text, "Finally, brethren, whatsoever things are true, ... whatsoever things are lovely, ... keep thinking on these things." But he makes no attempt to keep to this text. He has given quite a number of pictures, vivid glimpses into the soul of Paul. His remarks on the preparation of Paul for his conversion are full of suggestion.

The author says that Paul does not try to discount or hide his past or present failings. Paul mentions his persecution of Christians as a part of his career, and endeavors in his later years to compensate for his earlier failings. One of the highest points in the book is its portrayal of the exalted spirit which dwelt in Paul, but which was beyond and above him. "There were hours when his poor body could not keep company with his exalted mood but had to wait until his spirit returned from the very gates of heaven" (p. 109).

BENJAMIN W. ROBINSON

A NOTE TO PUBLISHERS

This is a plea by an honest reader that you return to your former practice of printing footnotes at the foot of the page instead of relegating them to an inconvenient section at the end of a book. Are you afraid that the reader will be frightened away? Who are these timid readers? Laymen? I suspect that very few laymen are buying religious books these days, but I believe that those who buy them are earnest searchers who will welcome appropriate footnotes accessibly placed.

A recent volume in the religious field concludes with thirty-five pages of notes, a large proportion of which serve not merely to locate quotations but to carry the main discussion into illuminating by-ways. A skilful publisher's device makes these notes more usable than any other arrangement of notes in the back of a book that I have encountered. But at best the scheme is still a nuisance.

Surely ministers who make up the majority of the purchasers of religious books will appreciate a book which is enriched by appropriate footnotes, and will gratefully cheer you as a publisher for printing them where they can be most easily perused.

ARTHUR CUSHMAN MCGIFFERT

BOOKS RECEIVED

THE REDISCOVERY OF JOHN WESLEY. *By George Croft Cell. Henry Holt & Co., 1935. 419 pp. $2.50.*

A MAN OF PROPERTY. *By Harris Elliott Kirk. Harper's, 1935. 109 pp. $1.00.*

MORNING AND EVENINGS. *By J. D. Jones. Harper's, 1935. 319 pp. $2.00.*

FINALLY, WITH PAUL TO THE END. *By John A. Hutton. Harper's, 1935. 302 pp. $2.50.*

THE PROPHET OF THE HEART. *By Frank Cairns. Harper's, 1935. 148 pp. $1.50.*

PREFACE TO RELIGION. *By Bernard Iddings Bell. Harper's, 1935. 198 pp. $1.75.*

LIFE AT ITS BEST. *By Avery Albert Shaw. Harper's, 1935. 109 pp. $1.00.*

THE WAY OF FAITH. *By Joseph R. Sizoo. Harper's, 1935. 107 pp. $1.00.*

THE FLYING BOAT. *By Robert N. McLean. Friendship Press, 1935. 184 pp. $1.00.*

REVEREND JOHN DOE, D.D. *By Edwin McNeill Poteat, Jr. Harper's, 1935. 127 pp. $1.25.*

DECISIVE DAYS. *By Adna Wright Leonard. Abingdon Press, 1935. 155 pp. $1.50.*

HEARING THE UNHEARD. *By Merton S. Rice. Harper's, 1935. 106 pp. $1.00.*

THE VICTORY OF FAITH. *By George Craig Stewart. Harper's, 1935. 121 pp. $1.00.*

LUKE THE EVANGELIST. *By Wilfrid L. Hannam. Abingdon Press, 1935. 238 pp. $1.50.*

HISTORY AND INTERPRETATION IN THE GOSPELS. *By R. H. Lightfoot. (The Bampton Lectures 1934.) Harper's, 1935. 236 pp. $3.00.*

LUPITA. *By Alberto Rembao. Friendship Press, 1935. 180 pp. $1.00.*

AROUND A MEXICAN PATIO. *By Ethel L. Smither. Friendship Press. 120 pp. $1.00.*

OVER THE MEXICAN BORDER. *By Hewitt and Thomas. Friendship Press, 1935. 138 pp. $1.00.*

THE LABYRINTH. *By S. H. Hooke.* London: *Society for Promoting Christian Knowledge. 12/6 net. 288 pp.*

BEST MODERN ILLUSTRATIONS. *By G. B. F. Hallock. Harper's, 1935. 413 pp. $3.00.*

LATIN AMERICAN BACKGROUNDS. *By Winifred Hulbert. Friendship Press, 1935. 209 pp. $1.00.*

THE ROMANCE OF HASSIDISM. *By Jacob S. Minkin. Macmillan, 1935. 398 pp. $3.50.*

CHAOS IN MEXICO. *By Charles S. Macfarland. Harper's, 1935. 284 pp. $2.00.*

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CHRISTIAN YOUTH IN ACTION. *By Frank W. Herriott. Friendship Press, 1935. 169 pp. $1.00.*

THE TRANSLATORS TO THE READER. *Edited by Edgar J. Goodspeed. University of Chicago Press. 40 pp. 50 cents.*

SNOWDEN'S SUNDAY SCHOOL LESSONS 1936. *Macmillan, 1935. 382 pp. $1.35.*

THE PSYCHOLOGY OF CHRISTIAN PERSONALITY. *By Ernest M. Ligon. Macmillan, 1935. 393 pp. $3.00.*

DORAN'S MINISTERS MANUAL FOR 1936. *G. B. F. Hallock, compiler and editor. Harper's, 1935. 638 pp. $2.00.*

FINDING GOD IN A NEW WORLD. *By William Adams Brown. Harper's, 1935. 105 pp. $1.00.*

AN INTRODUCTION TO THE BOOKS OF THE APOCRYPHA. *By W. O. E. Oesterley. Macmillan, 1935. 345 pp. $3.75.*

THE FACE OF GOD. *By G. Stanley Russell. Harper's, 1935. 114 pp. $1.00.*

I DISCOVER THE ORIENT. *By Fletcher S. Brockman. Harper's, 1935. 211 pp. $2.00.*

THE POWER TO SEE IT THROUGH. *By Harry Emerson Fosdick. Harper's, 1935. 248 pp. $1.50.*

THE MIND OF PAUL. *By Irwin Edman. Henry Holt & Co., 1935. 187 pp. $1.75.*

WITH HONOR. *By Charles H. Heimsath. Harper's, 1935. 111 pp. $1.00.*

MADE IN U.S.A. *The Foreign Policy Association, 1935. 38 pp. 35 cents.*

THE FUTURE LIFE. *By F. A. M. Spencer. Harper's, 1935. 320 pp. $3.00.*

NORMATIVE PSYCHOLOGY OF RELIGION. *By Henry Nelson Wieman and Regina Westcott-Wieman. Thomas Y. Crowell Co., 1935. 564 pp. $3.50.*

THE CHURCH AT WORK IN THE MODERN WORLD. *By William Clayton Bower. University of Chicago Press, 1935. 304 pp. $2.00.*

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BENJAMIN W. ROBINSON

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Hannam, W. F. Luke, the Evangelist
Howard, W. F. Fourth Gospel in Recent Criticism
Kern, P. B.: The Basic Beliefs of Jesus
Lightfoot, R. H.: History and Interpretation in the Gospels
Oesterley, W. O. E.: An Introduction to the Books of the Apocrypha
Sharman, H. B.: Jesus as Teacher
Stewart, J. S.: A Man in Christ
Wishart, C. F.: The Bible in Our Day

Church History:

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Castellio, S.: Concerning Heretics
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Mellone, S. H.: Western Christian Thought in the Middle Ages
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Science of Religion and Missions:

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FORD, G. S., ed.: Dictatorship in the Modern World
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